Vol. XCIII, No. 6 December, 1935

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

1722 Arch Street
PHILADELPHIA

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Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents: Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
March 5, 1930, under Act of February 28, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

[Title-page, Contents and Index to Volume XCIII go with this number.]

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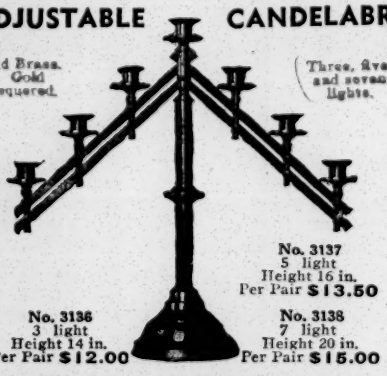

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. III.—(XCIII).—DECEMBER, 1935.—No. 6.

THE CHURCH'S PROVINCE IN THE STATE.

THE LEADERS of the Civilomania that obsesses Mexico attempt to bring out in strong relief the distinction they conceive to exist between the spiritual mission of the Church and its interference in temporal affairs. Señor Portes Gil has prepared an elaborate litany of the transgressions of the Church which it is the aim of the Government to restrain. But just as the present policy is an atavistic return to the Civilomania that deified the State in the middle of the last century when the Mexican Constitution of 1857 was drawn up, so the apology of Señor Gil labors under the benighted darkness of an age that was preparing civil hatreds for the world war. His utterances might have been taken from the doctrines condemned by the Syllabus of Pius IX. Somehow, one is tempted to believe that Mexico was lost to the vision of the men who sought then to break the Church's back and has only now come to claim the attention of their progeny. No one doubts the power of these men, their subtle cunning, or their resources. But Mexico seems just about to begin that cycle which in Italy began with Mazzini, Garibaldi, and Cavour, and ended with Gasparri and Mussolini in the Pact of the Lateran. If that cycle can be foreshortened, a perplexed nation will be grateful. If a clarification of the Church's claims will speed the day of peace, the task will be a joyous one. It is this task which will here be assumed.

All the spiritual concerns of the Church may be summed up in saying that the Church leads men to salvation by guidance in faith and morals and by the administration of the sacraments.

Now this mission cannot be fulfilled unless the Church comes into contact with the world. The Church must deal with persons if it is to guide them to salvation. This contact with persons occurs through the teaching of the Church and through its sacraments. If the Church has the right to lead men to salvation it has a right to teach them the way and to prevent malign agencies from leading them astray. If it has the right to administer the sacraments to them, it has exclusive jurisdiction over the sacrament of Marriage which our Divine Saviour instituted as a sacrament of the Church. If it can rebuke the sinner it can rebuke him even if he sits on the throne of a king. The Church's mission also involves the possession of worthy buildings for the offering of the Holy Sacrifice of the Mass. Moreover, its works of charity demand other buildings in which the sick and the aged and the orphan can be protected. The Church's inescapable and inevitable contact with the world thus compels it to exercise its authority over temporal affairs.

It would be a spineless society altogether if its spiritual energy were restricted to the mystical experiences of its members or if its sphere of influence were confined only to the summoning of the faithful to prayer. This contact with the world, then, installs above certain secular concerns a spiritual authority, the Church, as well as a secular power, the State, both exercising directive control in the same field because the identical institution serves the aims and objectives of both.

The institutions which serve together in the accomplishment of the purpose of both the Church and the State are necessary to that object in various degrees. Certain institutions are necessary for both the spiritual and the temporal welfare of man, though some may be more necessary for the one than for the other. Of these institutions many are directly demanded by the purpose of each society. Matrimony is one of these, and so are schools and charitable institutions. Other institutions and policies have a very direct connexion with the aims of both Church and State because of a moral issue involved. The State requires the act because the temporal welfare of its subjects demands it; the Church, because the spiritual welfare of the person under obligation requires that he be guilty of no im-

morality, while the salvation of his fellow man is endangered by the scandal he would give in violating his obligation.[1]

Now an institution that falls under the control of both powers may belong to the natural order or to the supernatural order. That is to say, it may be an institution aiming at only temporal prosperity, though binding in conscience; or it may be an institution serving directly the saving of men's souls. Of the latter, some are supernatural by their nature; others may be natural institutions supernaturalized by their purpose. Baptism of its nature is supernatural. Matrimony has been raised to this dignity by our Lord.[2]

All these institutions pertain to the jurisdiction of the respective societies only in the measure in which the purpose of the society is to be served by them. Consequently neither society has a necessary jurisdiction over the whole institution. If the institution is supernatural in itself the State can encompass in its supervision only such of its consequences as are not essentially connected with it; for example, it can legislate concerning the rights of succession, which are consequences of marriage not essentially connected with the sacrament. Those effects of the supernatural institution which are essentially united with it must be recognized by the State and left to the jurisdiction of the Church; thus the State should not legislate concerning the rights and duties of married persons, since these are consequences essentially flowing from the sacrament itself. However, in this respect it must be observed that the marriages of only baptized persons are to be regarded as supernatural, with essential consequences reserved to the jurisdiction of the Church.

The State cannot require of the priest that he be concerned with the material and temporal effects of his ministry, if they have no bearing on the supernatural aspects of his action. It is the duty of the State to provide for those effects through its own instrumentalities or agents. Moreover, it cannot demand that the laity observe the prescriptions of the civil law when those enactments touch the supernatural institutions reserved to the jurisdiction of the Church. However, as to the consequences that are merely temporal, the State may deprive them

[1] Cappello, n. 342; Marshall, pp. 3-4, 46-54, 67-68, 223-243; Garrison, pp. 141-142; Maritain, pp. 13-17; Ryan, pp. 25-30, 39-46.

[2] Cappello, n. 343.

of all validity, if its prescriptions concerning them have not been fulfilled.[3] Indeed, it is the concern of the Church to require its ministers to comply with those measures that are conducive to the interests of the State either by adopting the civil statutes, by making laws to harmonize with them, or by counselling its ministers to observe them. Besides, the State may punish in the name of the Church those who have violated canon law in matters purely supernatural, excepting the ministers of the Church. The latter cannot be denied the independence requisite to free and untrammeled action or be deprived of the traditional rights which the ministers of the Church enjoy to be exempt from trial or punishment by the secular courts. In its own name the State might also punish laymen who had violated the laws of the Church when it is to the interest of the State that those laws be observed; provided that the State recognize in the Church an authority superior to its own with regard to those specific laws.[4]

The sacrament of Matrimony is a good example of a supernaturalized institution that belongs exclusively to the jurisdiction of the Church as to its essence, while certain temporal effects concern the State. Let it be remembered that only the marriage of baptized persons is a sacrament. At the outset a distinction must be made as to the extent of the Church's claim. The Church does not maintain that it has jurisdiction over the effects of marriage that are separable from the essence of the contract and are purely civil or temporal in their aspect. Thus, for example, the descent of property may be regulated in what manner the State pleases, even though it depend upon the fact of marriage. Similarly the rights of a husband or wife in the estate of his or her consort is not within the scope of the Church's concern. But the inseparable effects that are so closely bound up with the sacrament as to be identical with it, are regarded by the Church as being its exclusive concern independent of any right of interference by the State. Now such an effect is the legitimacy of children. Thus not only will the Church refuse to permit a State to deny validity to marriages valid under canon law, but it will refuse the right to the State to regard the children of such a marriage as illegimate under

[3] Ryan, pp. 27-30.

[4] Cappello, nn. 348-351.

the State law. Thus the Church would maintain that no State could deny such a child a right to share with his brothers under a general State law in the inheritance of his father, provided, of course, that the State law recognized such inheritance for legitimate children. However, while the Church insists on its right in this regard, it is not blind to actual situations.

Where the State stubbornly refuses to give validity to the religious act of marriage and demands a civil ceremony, the Church requires its children to comply with the act invalid in canon law in order that they may not be deprived of their temporal rights. Of course, they will be required also to contract a valid marriage according to the law of the Church. This problem is solved in the United States not by a recognition of the religious ceremony of marriage by the State, but by the State's delegating the religious officer to act as its representative as well as the minister of the Church, so that the one man really performs two legally distinct acts at the one time. In Italy prior to the Lateran Treaty, two ceremonies were necessary. But now, the State recognizes the religious ceremony as being a valid one.[5]

An effect of marriage that might at first sight seem to be an inseparable one is legitimation. However it is a separable effect. Legitimation is a fiction. It means that by marriage after the birth of a child, the law regards the child as if it had been born after the marriage. Since this legitimacy is a favor granted by the law, it is no trespass on the validity of the marriage to deny legitimacy to such a child. So, although the Church might regard a child of parents thus married after its birth as legitimate for all spiritual purposes, it would find no fault if the State would refuse to find it legitimate for all temporal purposes.

Church property becomes supernaturalized when it has been legitimately acquired, and is subject to the eminent domain of the Holy Father, independent of the State. It acquires this character from its dedication to the supernatural purpose of the Church, which, as a perfect society, possesses the right to all means necessary and useful to accomplish its mission. As a perfect society it is independent in choosing a site for its buildings and in the construction and the maintenance of them.

[5] Ryan, pp. 27-31; Garrison, pp. 125-128; Marshall, pp. 223-231.

Just as it would be folly to say that the State of New York could dictate any statutes governing property in France, so it is equally fallacious to state that the secular power can make any statute touching the property which the Church holds for the prosecution of its ends. This is a statement of the Church's rights. It is not an assertion that States commonly recognize it.[6]

Over these supernatural institutions and actions the Church exercises a direct jurisdiction independent of any other power. Over temporal institutions which are not supernatural or not supernaturalized, the Church has an indirect jurisdiction. This jurisdiction derives from the right of the Church to suppress immorality, and to enforce moral obligations. Society or States are no more exempt from this authority of the Church than private individuals; and kings are similarly bound. It is definitely established that the Church possesses a free and independent jurisdiction not only over spiritual matters but over temporal matters which are required or useful to the accomplishment of her end. The State may not make any laws concerning these institutions without paying due respect to the end of the Church which is served by them; it must therefore not prohibit whatever canon law commands; nor command whatever canon law forbids. Supposing this due respect, the State has full authority to enact statutes governing these institutions, so far as they are not supernatural either in themselves or by essential connexion.

The Church cannot yield her right to govern even nations where moral values and issues are concerned. This is a theologically certain truth taught by the supreme authority of the Church. Moral implications bring a temporal matter within the scope of the Church's authority. This does not really limit the acts which may come under the authority of the Church, because practically every act has a moral implication.[7] There is in practice no act that has not some moral issue involved. Some acts may lack the quality of being good or bad if merely their object is concerned. But even these are made good or bad by the circumstances under which they are performed and particularly by the purpose which the person performing them intends. Thus each act which a man performs in his daily life

[6] Cappello, nn. 584-592; Garrison, pp. 128-131; Marshall, pp. 211-222.

[7] Marshall, pp. 3-4, 198-199; Ryan, pp. 42-43; Maritain, pp. 9-12.

is capable of being scrutinized and criticized by the Church and, when those acts are purely temporal in their connotation, also by the State. However, external jurisdiction is exercised over such acts only in so far as they are concerned with the external prosperity of each of the societies. The Church has a private tribunal for regulating the moral conduct of the individual soul when that conduct is not detrimental to the external mission of the Church. That tribunal is the sacrament of Penance. If a counterfeiter is commanded by his confessor to restore his ill-gotten gains, surely this is an exercise of jurisdiction over a matter that is evidently of great concern to the temporal State. But it is a command issued only for the individual conscience and without the weight of the external executive and coercive power of the Church behind it. On the other hand such acts may be forbidden by the full weight of that authority, if they prove a source of injury to the Church as an external society. Thus even an activity lawful enough in itself in the pursuit of a political ideal may cramp the minds of its adherents so that the wider vision of truth and charity is destroyed with results to the Church as an external society that cannot be anything but disastrous. On the positive side, it may foment by its bad example a separatistic attitude on the part of Catholics and a reaction of antagonism on the part of those against whom it is directed. Evidently the Church may forbid such conduct.

Regarding the rights of the Church in this matter a serious error is to be found in the writing of some of the canonists of the Middle Ages who maintained that the Church had received from Almighty God full governing power in the world so that even kings reigned only in virtue of the permission of the Holy See. It seems that St. Thomas of Canterbury had this view and also Pope Innocent IV, writing as a canonist.[8] Opposed to this false theory there has been proposed another equally exalting the authority of the State. This theory seems to have been originally devised by Marsilius of Padua.[9] It was adopted very widely during the eighteenth century by the despots and has been assumed to be correct by practically all republican forms of government set up by the revolutions that succeeded that epoch. Some of these maintain that they aim only at the

[8] Cappello, n. 268.
[9] Cappello, n. 267.

separation of Church and State, but this simply means that the State ignores the existence of the Church as a public and independent society with its own particular rights and duties. Indifference or hostility follows according to the nature of the men in power. The notion of the separation of the Church and State seems to have been originated by a Catholic whose desire it was to obtain for the Church the free exercise of all its juridical prerogatives without interference from the State. This was Count Montalembert, who in an assembly of Catholics in Belgium in 1863 proposed the formula, "a Free Church in a Free State".[10] But so far from signifying an existence of two mutually independent societies equally endowed within its own sphere, the proponents of the theory of the separation of Church and State interpret it to mean that the Church is free in its places of worship and in certain other acts that the State will tolerate, while the State has the right to supervise every activity of the Church, to guarantee that it will not prejudice the social order which, it is said, comes entirely under the jurisdiction of the State.[11] This theory, while it is opposed to the fundamental rights of the Church, is accepted by some Catholics as a lesser evil in order to obtain a reasonable measure of liberty for the Church in the exercise of its spiritual functions.

A system not far removed from the last is that proposed by certain Frenchmen who were unwilling to exclude the Church entirely from influence in civil government but limited its powers to counsel. The great French preacher, Bossuet, influenced by the predominance of the French court, seems to have held this theory.[12] It would allow the Holy Father to rebuke governors of States, but not to exercise any authority over them. It would also permit the Holy See to declare that a law was definitely unjust, or that a king was a tyrant and need no longer be obeyed by his subjects, but it would deny him the right to use even spiritual penalties, and certainly temporal punishment, or directly or indirectly to exercise any external restraint on the civil power.

The correct theory is that the Church is independent of the State and the State of the Church, each in its own sphere, while

[10] Cappello, n. 269.

[11] Marshall, pp. 143-145, 261-263.

[12] Cappello, n. 270-271.

the Church has a right to interfere indirectly in temporal affairs because of their moral implications. This concept would have been impossible in a pagan State, and therefore it is still impossible where the State happens to be pagan. The pagan State, notably Rome, claimed complete authority over man, absorbed the spiritual in the temporal power, and deified the Emperor and the State.[13] The Christian government, however, regards man as being destined for a higher state of happiness than can be possibly achieved in this world. Every act of his has an influence on his eternal destiny. Because of this relation between his actions and his destiny, he needs organization to direct and coordinate those actions to the accomplishment of that eternal good, just as he requires a temporal State to guide and direct his activity toward the accomplishment of the common good on earth. If he needs the civil State for the development of his nature, he requires the supernatural State not merely to develop a supernatural life but actually to possess it. He belongs therefore to two States: a State of this world and a universal State bringing him to eternal life. One and the same man is the constituent element in two separate and individual States. Judged by their purpose, one of these two States is subordinate to the other. The civil State, as a society of men, is no more free of its duties to God than is the individual.[14]

Indeed this subordination of the State to God is a distinctive mark of the New Testament. Almighty God gave to Christ, His Son, dominion over the works of His hands and all things have been subjected under His feet. This kingship of Christ is both spiritual and temporal. But with the temporal kingship the Church is only indirectly concerned. Princes are directly subject to Him as their Spiritual Ruler.

But because princes are subject to the temporal kingship of Christ, they have duties to Him which involve moral obligations. These moral obligations can be enforced only if there is some superior power on earth capable of asserting the rights of Christ. This power is the Church, whose purpose on earth is far superior to that of princes, and whose mission it is to guarantee the temporal as well as the spiritual kingship of Christ on earth. The power which the Church thus exercises is not a

[13] Cappello, nn. 378-379; Maritain, pp. 1-2.

[14] Maritain, pp. 4-6.

temporal power, though exercised in temporal matters. It is a spiritual power aiming at the salvation of men. It either asserts the independence of the Church, condemns iniquitous laws, or reminds princes of their moral responsibilities on the world stage. Undoubtedly, Christ the King may intervene in the temporal order not merely to promote the temporal welfare of men but also to favor the superior good of eternal salvation.[15]

It was only thus to restrain sinners that the Popes of the Middle Ages interfered in purely temporal matters. Indeed, Innocent III protested that he was intervening between the kings of France and England not to determine the civil right in a plot of land but because of the sin of injustice that was involved. Innocent IV against Frederick II, and Boniface VIII against Philip the Fair, also definitely justified their condemnation because of the sin committed by those kings. Ancient, then, is the genuine doctrine of the Church that it has only an indirect power in those matters which are not spiritual or supernaturalized, reduced at length to scientific form by St. Robert Bellarmine. Pope Boniface VIII in the year 1300 seems to have had no different idea of his rights than Leo XIII.[16]

Now this right of indirect interference is ordinarily not exercised, but only when the object of temporal jurisdiction affects the sacred sphere in some particular way. We perhaps can conceive in some significant way the manner in which the sovereign power of the Church bestirs itself in these matters, if we think of the department heads in a corporation working under an executive. The executive will not interfere unless a plan adopted by one department should jeopardize the interests of another department or of the whole corporation or unless these interests demand coöperation from many of the departments. Most of the department's activity will be carried on under the initiative of the department's head. Of course, the pagan State does not wish to believe that there is any superior authority on earth to judge of the morality of its acts. It is the notion of modern men that nothing can be enjoyed unless it is enjoyed absolutely. They feel they are not free so long as they are responsible to any one. In other words, the modern man wishes to be God. And that is precisely the attitude taken by most

[15] Maritain, pp. 7-12.

[16] Maritain, pp. 12-14; Marshall, pp. 46-52.

modern States which reject both their responsibility to God and the right of the Church to remind them of it. In a truly Christian State, the public intervention of the Church would be merely supplementary to the measures adopted by the initiative of temporal sovereigns. Moreover, in such a State the external manifestations of the indirect power would be hardly more than the injunction of a parent to his child.

However, this indirect power must not be minimized, for where it is necessary it embraces the right to quash and annul laws enacted by a State and to depose kings and emperors. A man can lose his right of sovereignity for a crime against the Faith as well as any other crime. Such an action would stupefy the modern mind only because it has forgotten the triumphs of the spirit over the flesh achieved by such eminent Pontiffs as Gregory VIII and Boniface VIII and by that martyred prelate of the English, St. Thomas à Becket. This indirect intervention where once it extended principally to princes and kings now is extended to individual citizens because of their democratic rights. And Pius X condemned the proposition which asserted that every Catholic citizen might work toward the common good without respect to the Church. The indirect power therefore extends as far as the superior position of the Church in spiritual matters requires. It is not limited to the spiritual element in the temporal, but where the temporal is related to the spiritual, it extends also on occasion to the temporal matters themselves. To refuse the spiritual power the right to intervene in politics is to assert that there is no independent spiritual power and that all moral value inherent in political acts depends upon the temporal power only, thus resigning to the temporal power independent jurisdiction over spiritual affairs. It is to subject the Church to the State and permit the State to use, control, and regulate the moral and social forces represented by the Church.[17]

As to who is to determine when such moral issue arises the only answer can be that the superior power must be permitted the prerogative of making the determination. It is at this point that any human concept of the Church is scandalized. Unbelievers and heretics cannot be expected to recognize this prerogative without objection. But it would be absurd to ex-

[17] Maritain, pp. 14-17.

pect that Catholics and unbelievers should entertain the same ideas about the rights of the Church, when there is such a radical difference in their concept of its constitution. It is precisely here that the conflict arises, not on the field of rights. It is folly for a heretic who denies the Divine constitution of the Church to attempt to persuade a Catholic, who accepts its Divine institution, that he should recognize in the Church only the same rights which the veriest atheist would concede.

Unwarranted interference by the clergy may possibly occur. But no strong intellect evades the truth because of practical inconveniences that may result. Besides, when such interference does occur it is not through acts of superiors within the scope of their authority, nor of the Supreme Pontiff, but by individual priests or monks exceeding the limits of their authority, often with the connivance of politicians. Indeed the most strenuous supporters of the rights of the Church against the State may offer the fervent prayer that unauthorized priests refrain always and everywhere from manipulating politics in their parishes; that bishops concern themselves as little as possible with the shifting winds of political opinion; that the world be spared the disedifying spectacle of men devoted to God manifesting a passion for any political principle, whether it be for despotism, monarchy, or democracy.

It ought to be observed that the abuses just mentioned have been and are most prevalent where the usurped dominance of the State over the Church has made it worth while for priests to seek favor with the mighty ones of the earth. Where they understand that their temporal welfare is not in the power of civil rulers but completely in the hands of their spiritual leaders, they have been usually loyal exclusively to their spiritual mission. The authority of religion and its ministers in the latter case is not derived from servile obeisance of the reigning clique.

Those who refuse to allow national power to be limited or to be dependent upon spiritual guidance from the supreme authority of the Church, have witnessed a struggle of four hundred years issuing in the desire of nations for some international guide to interpret moral issues arising between the various States. Nationalism has confessed its impotence in the field of the moral law, but it will not look to the shepherd from whom it strayed.[18]

[18] Maritain, pp. 17-20.

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THE PASTOR AND CLERICAL HOBBIES.

More about the Parish Census.

SOME YEARS AGO a number of articles, on sundry subjects, appeared in this REVIEW. They were the transcripts of conversations between an old pastor and his assistants and clerical visitors. The writer acted as the reporter of the conversations, at which he was personally more passive than active. The old pastor was known even beyond his diocese, as a man who had the courage of his convictions and who was almost without any human respect where a principle was at stake, though he was otherwise the most considerate of men, and one who never, by speech or action, gave needless pain to anybody. He came about as near as any man could, to Cardinal Newman's description of a gentleman—" a man who never inflicts pain ".[1]

At that time young and inexperienced, I was usually much impressed by the pastor's statements and the general turn of the conversations. I felt that they were worth recording for my own spiritual and professional benefit. Besides, they appealed to me as a good exercise in composition. The following observations on clerical hobbies are from my notes taken at that time. They are partly *obiter dicta,* spread over several conversations, and partly they are a reproduction of one particular discussion in which the old pastor allowed himself considerable freedom as a satirist. Some of the observations he made, painfully true as they were, would sound too critical and harsh in print.

Pastor: You asked me the other day what hobbies I would suggest to you or to any priest as proper and profitable occupations for leisure hours.

Assistant: So I did. We were told in the seminary that a priest should have some hobby or specialty to keep him busy and interested and to protect him against idleness and its temptations and dangers.

P. Really, it should not be necessary to suggest a hobby to a priest. As a liberally educated man he should find all necessary protection and recreation in his work, and in reading and study. Many do, I believe, but I am aware that some are like the fellow to whom Horace (I have forgotten the *locus*) said:

[1] *Idea of a University,* VIII, 10.

Non horam tecum esse potes,
Non otia recte ponere, teque ipsum vitas,
Fugitivus atque erro, jam vino quarens,
Jam somno tollere curam.

A. I did not quite get the quotation. To save me the trouble of looking up some words I shall be grateful to you if you will give me a translation of it.

P. Well, Horace is telling the restless fellow that he cannot spend even an hour alone with himself; that he does not know how to use his leisure profitably; that he is a vagabond who is killing time and seeking self-forgetfulness now in sleep and now in drink.

It is a disgrace for us if, with our education and pretensions, we ever find time hanging heavily on our hands. We might profitably take to heart, and ponder in our heart, the words of the pagan Seneca, Ep. 82, 3: "*Otium sine literis mors est dicenda et hominis vivi sepultura.*" Another Latin writer sets it down as his opinion: "*Otio qui nescit uti plus habet negotii quam qui negotiosus est in negotio.*" Yes, he who knows not how to make the most of his leisure is busier (with trifles and temptations) than he is who has his hands full of necessary work. Leisure, not properly made use of, has its serious dangers for the common and uneducated people, but for us it is even more dangerous and more of a shame.

A. Therefore, a priest needs a hobby of some kind that will enable him to make decent use of his leisure and avoid the dangers of idleness. I have found that whenever I am in bad humor or moody or in any way out of sorts, it is because I do not feel the pressure of duty or have nothing definite to do and to interest me. I have been meditating, actually meditating on this problem of leisure, and I have come to the conclusion that I must get an interesting and profitable hobby to fill up my leisure hours and guard against the utter loss of time and the dissipation of my powers in trifles. You have had much experience and I am looking to you for counsel and direction.

P. I appreciate your confidence and the opportunity to help you solve your immediate leisure problem and to give you some advice for future contingencies.

First of all, I will presume that you are devoting enough time to the care of your own interior life by means of daily medita-

tion and spiritual reading. Ordinarily this should take up an hour or more of your available time. In any case, time must be made for these necessary spiritual exercises. Next to your devout recitation of the daily breviary *pensum* and Holy Mass, these two exercises should hold the first place in your consecrated life and take precedence over other things. You will never be safe without them nor will you be as fit for your work as a priest as you ought to be. You might do your routine work with some regularity, but never with much spirit and unction. Without a praying mind, a mind that consecrates everything with prayerful aspirations, you will never have a consuming zeal for souls nor will you have the energy and spirit that will give convincing and moving power to your teaching and preaching. One of your duties is to teach people to pray—the method and technique, the benefits, the joys, and the absolute necessity of prayer. You cannot do this effectively if you have little personal experience in praying and if you are not a man of prayer. In prayer and through prayer the Holy Ghost will teach you much that you cannot get from instruction and from books.

Secondly, I will presume that you have set a definite time for these holy exercises—such a time as will make their faithful and daily performance possible and certain.

Thirdly, I will also assume that you devote a definite amount of time every day to the study of theology. We all forget. When I took up again the regular study of theology, dogmatic, moral, and ascetic, I found that there were many *lacunae* in my knowledge and that I had made mistakes through more or less culpable ignorance. I set it down as a positive fact, on the basis of my own experience and, I am sure, on the basis of any priest's experience, that graduation from a seminary and clerical examinations for a few years and clerical conferences are not sufficient to insure ourselves against ignorance in things which we ought to know as specialists in these things. Have a definite time, at least half an hour daily, for such studies. It is wonderful how much can be accomplished and how much knowledge and satisfaction can be gained by such self-imposed and definitely timed tasks of this kind.

Fourthly, I will likewise assume that you are doing your routine work conscientiously and painstakingly. This routine

work differs in different places, but if done religiously, it will usually take more time than some of us devote to it.

A. That is quite a program and it would leave little time for hobbies and even for legitimate recreation. However, what hobbies do you suggest for priests who find available time on their hands after they have done all that you prescribe for them?

P. Admitting, then, that most priests are probably busy enough without needing a hobby for avoiding the dangers of idleness, there are always some who are not so busy or who think they are not busy enough. For them a hobby is a good thing to keep them interested, but it should be something in their line, something that will not become too much of a hobby to the detriment of their proper and necessary work as priests. There is this advantage in a good hobby, in a hobby proper for a priest, that it may keep him out of recreations and amusements that are of questionable propriety for a priest. You know my ideas and ideals in this regard well enough to make it unnecessary for me to mention some of these recreations and amusements.

A. Nobody could live long with you and listen to you every day without becoming quite familiar with your ideas and ideals concerning the priesthood. I am not saying this sarcastically. I entered the priesthood with high ideals and I am grateful to you for encouraging and helping me in maintaining and cultivating them. One sees so much that is depressing and tempting. To be kept mindful of high ideals and to see others live by them is always refreshing and encouraging and stabilizing.

P. Very well, then, I will tell you of a tremendously interesting and engrossing hobby. It is really a duty, but it is so generally disregarded as a duty that one rarely hears of a priest who looks upon it as a duty and who works at it systematically. You know my mind with regard to census taking.[2]

A. Yes, I know those views very well. Have I not been your understudy in this work ever since I came here? But what has your hobby to do with census taking? Perhaps you mean to say that census taking itself might be cultivated as a hobby because it is so often neglected and quite often done in a slipshod way and sometimes entrusted to the laity. Lay people,

[2] Some ten years ago a series of articles was published in this REVIEW, giving the pastor's ideas on census taking and its by-products.

you have told me, can count souls and do a few other good and useful things, but, all things considered, census taking is a priest's work. You have convinced me that it offers to the priest some of his finest opportunities for effective religious work.

P. Thank you for this confession. Make propaganda for this conviction wherever you can. It will bring blessings on you and on those whom you may influence. I might repeat again what I have often insisted on with regard to census taking, but suffice it here to say comprehensively that, if a pastor will not do census work after the fashion I have tried to teach you, he will never know his parish and his people as he ought to know them; he will never learn their viewpoints; he will never gain their entire confidence and affection; he will never learn much that he ought to know for his own good.

Census taking is not a hobby, though it may be made a hobby. It is a duty, as I see it. In taking up your regular census you will find much that is disquieting and even distressing. You will find people of whom you never heard, though they may have lived within the boundaries of your parish for a long time. You will find some, as you well know, who are half regular—neither fish nor flesh, religiously. You will find some who have grievances which you ought to know, and be glad to know, for your good and for their good. You will find others who are living in a kind of religious no-man's-land. And if you are particularly inquisitive and zealous and concerned about every should-be Catholic soul living within your district, you will find a shockingly large number who are definitely out of the Church, for one reason or another. Are you under any obligation to them—to these wandering and lost sheep? They should be regular members of your flock, but they are not. Did not our Divine Teacher and Model in the priesthood say that the good shepherd seeks out the strayed sheep? And that he rests not until he has found it? With this declaration of our Lord in mind, we can hardly say that the salvation of these wandering sheep is their own affair; that they would be taken care of in the regular course of parish work, if they presented themselves in church, as is their duty; that we are busy with the routine parish work and that we have no time to devote to those who refuse to avail themselves of

the opportunities which they have in common with the rest of our flock. Have we really no time for such work? Can we not somehow make time for it? Our excuses might have some validity if our Lord had not described for us the good shepherd. He told us that the shepherd who is not a mere hireling knows his sheep and that the sheep know his voice and hear it.

A. According to your ideas, then, a pastor's position is no sinecure. If you were delivering such a doctrine in a Pastoral Theology class, you would disturb and you might even frighten away some of the candidates for the priesthood.

P. If such a doctrine should frighten away any candidate for the priesthood the loss would not be great. One that aspires to the priesthood should be willing and ready to give and to spend himself without reserve, and no prospect of self-denial and of sacrifice should discourage him.

A. Ideals are not what they used to be. We are children of our age. Even the Church makes concessions and mitigates her discipline. With all due allowance for ideals, even we priests—I am speaking for those of my age—would like to have some of the comforts of modern life. We do not believe that the Church wants to exclude us from every form of recreation and amusement current among men to-day. Your program would allow us hardly any time for recreation and make us veritable slaves of work. There are limits in everything. Physically, priests are not usually super-men in endurance; and morally, they are not bound to what is physically beyond their strength.

P. Are you not indulging in a bit of sophistry? A clever talker can argue on both sides of a question and make almost anything, any statement or reasoning, look plausible. Let us look again at our Lord's parable of the good shepherd. What did He intend to teach us by means of it? He spoke to those who were familiar with shepherd ways and practices. In Palestine, at that time, it was shepherd practice to drive the sheep into a sort of corral for the night. This was an enclosed place which had only one opening and was watched over during the night. In the morning the different shepherds came to the common sheepfold to get their herds and to pasture them during the day. As each shepherd came to the gate he called his sheep and they knew his voice. The shepherd of a small flock may

even have given his sheep names by which he called them individually. They had experienced his loving care and solicitude and so obeyed his voice promptly. They would not so readily obey a hireling. To him a few wandering sheep would not matter much. He had not an owner's interest in them. His voice would be cold and commanding. And the hireling, being merely a hireling, would take no trouble and no pains to seek and to find and to bring back into the fold any sheep which, after the manner of sheep, had strayed away from the fold and lost themselves.

A hobby! Did I say it would be an interesting and laudable and profitable hobby to seek out such wandering and lost sheep of your pastoral fold? It is more than a hobby. It is a sacred duty for you to be interested in all souls committed to your pastoral care. You might take it up as a hobby and then come to see that it is really a duty and an absolutely entrancing work. You might develop a holy curiosity and never rest until you had searched your parish district with lamps and until you had a record of every lost sheep, together with the reasons and causes of its wandering, and the whole story of its miserable condition.

A. That sounds interesting, but are you not a little too hard on your fellow-pastors? If it is a duty to seek out all wandering sheep systematically, I am afraid that some pastors are not doing their whole duty.

P. I dare not and will not judge anybody. When I became a pastor I did not, for quite some time, look upon this work as a duty incumbent on me as pastor. When I made a serious effort to get a complete census of my parish, I found that numbers of people who should have been active members of my parish, had somehow drifted away. Some of them had not merely become alienated from the Church, but had completely broken with religion. Parishioners told me what they knew about them. I became interested and curious, but for the time being paid little attention to them because I was busy with the census of the practical Catholics. One Sunday when I read the Gospel of the Good Shepherd the question forced itself upon me: "Have I been a good shepherd? Do I know my sheep—all my sheep? Have I sought out the estranged and lost members of my flock?" I dreaded the duty and the work, but I

could not, with peace of conscience, remain pastor of this parish without making a search for the lost sheep. Even the ordinary census taking is painfully hard for a man of my temperament, but I soon found that with its trials and hardships the work also had its great consolations. And it helped me spiritually. Of course, I had to leave some of the routine work to my assistants during that time, because I could not unload upon them my own responsibility for the strayed sheep. So long as I was engaged in this work I found no time for any leisure activities, nor did I care for any. I found in it recreation and compensation for every sacrifice I had to make. A pastor's work, especially in a city parish, can never be an *artificium transigendae vitae*, but neither is it without its own satisfactions. I tremble now when I think that I might have lived and died without having made any efforts or brought any sacrifices in the work of reclaiming the poor lost sheep of this parish. One cannot reclaim all of them, but one can do something for them, gain their good will, " do the work of an evangelist and fulfil one's ministry ".

A. I used to look forward to becoming a pastor and to being my own master and independent, but now it looks to me as if becoming a pastor meant the end of independence. According to your description a pastor is a slave in the service of his parish. He assumes a responsibility which, if intelligently realized, drives him on and deprives him of all freedom. The more he meditates on his responsibility, the more work he finds to do. An assistant has a right to some recreation and, within proper limits, he can choose it according to his tastes and inclinations. It cannot be denied to him. A pastor's conscience is a harder master than any bishop can be. There is a pastor's work to do and he must do it.

P. You have stated the case fairly and squarely, but as you have not yet the experience, you do not know the satisfactions and the joys that come from work of this kind done conscientiously. It is a joy to help people. It is a joy to comfort the suffering in mind and body. It is a joy to feel that you are doing Christ's work and that you are not altogether disappointing Him in His expectations when He chose you as one of His fellow priests. Oh, with all the responsibilities and all the work I would still rather be a priest than anything else in this passing

world. Nothing so worth while doing as Christ's work and nothing so full of comfort and of compensation as His work!

A. I am beginning to see what might be called the psychology of it. As an assistant one might rebel against too heavy a load, but as a pastor one sees the work and realizes that no one else can or will do it. And under the pressure of his conscience he does it and finds happiness in doing it.

P. Yes, and besides peace of conscience and compensation for all the sacrifices which the work entails, you become intensely interested in it and learn more pastoral theology from it than you ever got out of any classroom instruction or out of hearing or reading the experiences of others in such work. Your efforts will give a finer religious tone to your other parish work. It will stimulate your own interior life. And you will, I believe, come to see the need of thinking more of the needs of all your people and praying more for them. Incidentally, you will get many useful points for your teaching and preaching.

A. This opens to me a new vista of pastoral work and responsibility. Outside of some general remarks which impressed nobody very much, I never heard about this in so impressive a way in our pastoral theology class. I don't think our professor had any practical experience as a pastor. Still, I am afraid that I will not have the stamina necessary for such work. I would like to believe that I have good will, but not to the point of heroism.

P. Heroism is not required for this work. A healthy sense of duty will keep you at it and will protect you against becoming disheartened under its labors and troubles. Once you get deep into the work a holy curiosity will keep you on your toes and occasional discouragements will make you only more determined. It is a test of your religious mettle and spirit. You have to fight for everything that is worth anything. Virtue is mostly a matter of fighting against odds. And a successful census taker must be a fighter.

A. I see the point. It is going to be a case of "never-say-die".

P. Now, although experience will be your best teacher and help you to develop your own technique and approach, a few directions, based on my own experience, may prove helpful for the beginning. Don't be over-eager. Never lose patience.

Tact is a virtue in this work. I never attempt to talk religion to them until I know that they are ready for it. I tell them that I want a complete census of the parish; that I am anxious to know their reasons for having given up the practice of religion. Did they attend a parish school? What were their home circumstances? Were both their parents Catholics? How did they come to lose contact with the Church and become indifferent and irregular?

Get all the data you can and record them properly. Don't depend on your memory. You will be dealing with many cases and get things mixed up unless you can consult your records. Besides, your successor will find the records interesting and helpful, and they will attest the trouble and pains you took.

Always be kind and courteous and assure them that you are willing to help them, if they will let you help them. Each case will need its own diagnosis and individualized treatment. Do not be indiscreet in asking questions. Lead them on to talk about themselves. Good sense, tact, religious spirit, and your education should enable you to deal with any case. For the rest—you will learn on your feet and get much wholesome exercise and make many a fervent aspiration and, I hope, even say whole rosaries between calls when time and circumstances permit it.

A. That settles the hobby problem. If I try to live up to your instructions and admonitions I shall have little time for recreation, let alone hobbies.

P. You will find recreation and some amusement and humor in the work. As for amusements, many of them of questionable propriety and of no real value, I would have you ponder the poet's words:

Turpe est difficiles habere nugas,
Et stultus est labor ineptiarum.

A. If the bishop leaves me with you for some time longer, I shall have quite a collection of valuable quotations. I shall memorize them and repeat them often for spiritual encouragement and stimulation.

P. And when you are a pastor and have cultivated the "hobby of the good shepherd" for some time, come and see

me and talk over with me your experiences. You will be anxious to talk about them and you can have no more sympathetic listener and interlocutor than your old pastor.

And now just one thing more. Much has been said and written about mixed marriages as a prolific, some would have it, the most prolific source of our much deplored leakage. It is generally admitted that our religious leakage is appalling, but all that has been said and written about it, has merely the value of guesses. Are mixed marriages the most common and the greatest source of our leakage? You can only guess until you have made a house-to-house investigation and collected and analyzed your findings. Then you will have authoritative data covering a definite area and you will know much that you did not know before you made your census and canvas for wandering sheep. And you might write up your findings for the information of those who have been guessing and perhaps become a missionary for the cause of securing more reliable data for the *Catholic Directory*—at least more authoritative data than we now have.

A. I shall try to follow your directions. This is certainly an interesting and holy hobby with which nobody can find any fault.

P. Yes, it is a safe and holy and in every way a profitable hobby. I do not wish to undervalue or to belittle the importance of making converts, but you will save more souls by conserving and reclaiming and rehabilitating religiously our numberless wandering sheep than in any other way. And you will probably, as a by-product, gain also many converts.

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THE FIRST CONTACTS OF THE APOSTLES WITH THE ROMAN PEOPLE.

AT THE BEGINNING of the Christian era, Roman power was consolidated and extended toward the West to Gaul and Spain, and toward the East to Pannonia, Pontus, Palestine and Egypt. The City of the Seven Hills, originally founded by a few isolated tribes, had become inhabited by a cosmopolitan people. Through wars and conquests Rome had subdued whole nations, and leaving her representatives to govern some, she made others the slaves of her patrician and wealthy families. In the time of Nero about two million people lived in Rome, of whom 900,000 were slaves, 600,000 freedmen and the remainder was made up of patricians, the garrison, and strangers. Among the latter were many Jews, who in the course of time became very influential and a financial power. Thus it happened that, when the Apostles began their preaching, Romans occupied places of authority in every city and colony, and her consuls and governors bound her far-flung empire to this metropolis of the West. And thus, too, was the way prepared for the Gospel, whereby Rome, already mistress of the world, was to hold spiritual dominion over the souls of all mankind.

The first representatives of Rome who had the good fortune to hear the preaching of the Apostles, were those "strangers of Rome" (Acts 2: 10), who happened to be in Jerusalem on that first Pentecost when St. Peter preached to the assembled multitude.

It is probable that some of these returned to Rome and formed the nucleus of the first Christian community in that city. It is equally probable, too, that some of the soldiers of the Italian cohort that garrisoned Caesarea, became converted with their leader, the Centurion Cornelius, and, returning later, carried the glad tidings of the Gospel to Rome.

After the conversion of Cornelius, the Acts (Chap. 12) relate the imprisonment of St. Peter by the governor of King Herod Agrippa, and his miraculous release therefrom through the prayers of the faithful and the intervention of an angel. After narrating these incidents, the author of the Acts adds concerning St. Peter: "And going out, he went to another place" (Acts 12: 17). Some commentators have supposed that these words refer to St. Peter's journey to Rome.

In this regard, Allard, the illustrious historian of the persecutions, makes the observation that the coming of St. Peter to Rome immediately after his release from the prison of Jerusalem undoubtedly inspired the ancient sculptors to unite these two events in the beautiful sarcophagi that have come down to our times. On these ancient monuments is found the scene of the prison of Jerusalem joined to another group expressing the Supremacy of St. Peter.

This supposition agrees also with an ancient tradition, handed down by St. Jerome, that St. Peter came to Rome the first time during the reign of Claudius. Driven into exile by the edict of that emperor, who banished all Jews from the imperial city, St. Peter returned again during the reign of Nero, under whom he suffered martyrdom. This edict is recorded by Suetonius, who strangely confuses and changes the name of Christ, on account of whom the Jews of the Synagogue oppressed those who had embraced the new faith. Suetonius wrote: " Judaeos, impulsore Chresto, assidue tumultuantes, Roma expulit ".[1] Most historians agree that the imperial biographer, through ignorance, confused the name of the Messiah with that of some demagogue. Apparently this banishment of the Jews from Rome took place between A. D. 49 and 50, and it is very probable that, amongst those banished, was the Apostle St. Peter, who took this opportunity to go to Jerusalem, where in A. D. 50 he presided at the Council of the Apostles.

In the narrative of the Acts of the Apostles we now meet St. Paul. Of him it is recorded that, immediately after receiving the Apostolic mandate, he betook himself to Cyprus, where, about A. D. 46, he met and converted the Roman Proconsul, Sergius Paulus (Chap. 13). Passing on to the Roman colony of Antioch of Pisidia, St. Paul preached with such fervor as to excite the envy of the Jews and he was forced to take refuge in the Roman colony of Lystra. After three years of heroic labors, St. Paul returned to Antioch of Syria, and thence went to Jerusalem to attend the Council of the Apostles. Here St. Peter pleaded the freedom of the Gentiles and the ideas of St. Paul on this subject were vindicated triumphantly.

We next find St. Paul, accompanied by Silas, a Roman citizen like himself, preaching in Macedonia. He usually concentrated

[1] Claudius, c. 25.

his efforts in a metropolis, from which the faith spread to the surrounding towns and country districts. Wherever there was a synagogue, he first preached to the Jews and the proselytes who would listen to him, but when the rupture with the Jews became irreparable, as happened sooner or later, he founded a new church with his neophytes as a nucleus. At Philippi, where there was no synagogue, St. Paul preached in an open oratory on the banks of the river. Passing on to Thessalonica and Berea, St. Paul and his companion came finally into Greece, and his preaching in Athens, that great center of ancient culture, is one of the most inspiring episodes related by St. Luke.

Despite the fact that the glorious day of her power had passed, Athens was still the great metropolis and cultural center and her marvelous monuments were still intact. We may not doubt but that these sublime creations of Greek genius made a profound impression on the generous mind of the Apostle, attuned to every noble emotion and lofty thought. Forced to admire the great progress of Greek civilization, St. Paul's generous heart would naturally grieve to find that a culture so far advanced should still be obscured by the darkness of paganism and that the noble art of Hellas should be debased by superstition.

This touching sentiment of St. Paul shows itself in the discussion which he held in the midst of the Areopagus, when he said to the learned men gathered round him: "Ye man of Athens. . . . For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What therefore you worship, without knowing it, that I preach to you" (Acts 17: 23).

From the metropolis of Attica, St. Paul passed over to Corinth, where, about A. D. 51, he became acquainted with a Jew named Aquila, a native of Pontus, who together with his wife Priscilla or Prica had come from Rome, whence they had been driven by the edict of Claudius. A great friendship sprang up between St. Paul and Aquila and Priscilla, and the former tarried with them and even labored with them, for they were of the same trade, namely tentmakers (Acts 18: 3). St. Paul remained eighteen months in Corinth and made many converts, due undoubtedly to the favorable attitude of the Roman Pronconsul of

Achaia, Anneus Gallio. He left Corinth probably in A. D. 53, and made a pilgrimage to Jerusalem.

We next find St. Paul in Ephesus, where Aquila and Priscilla were awaiting him, and it was from their home that he wrote to the Corinthians: "The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, with whom I also lodge" (I Cor. 16: 19). These friends of the Apostle returned to Rome, when, at the beginning of the reign of Nero, the edict of Claudius was revoked. It is certain that they were in Rome in A. D. 58, when St. Paul wrote to the Romans and at the end of his letter sends special greetings to these his very dear friends: "Salute Prisca and Aquila, my helpers in Christ Jesus, . . . and the church which is in their house" (Rom. 16: 3, 4).

After much travelling and preaching, St. Paul returned finally to Jerusalem. Here falsely accused by the Jews and ill-treated by the populace, St. Paul was thrown into prison by the Roman tribune, Lysias, and escaped scourging only by claiming the privileges of a Roman citizen: "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" (Acts 22: 25); for Tarsus in Cilicia, the birthplace of the Apostle, had obtained autonomy and the right of citizenship from Antonius. The tribune, not knowing what to do under circumstances such as these, sent St. Paul under military escort to Caesarea to Felix, the governor.

It was about A. D. 58 that St. Paul arrived a captive in Caesarea, where he disputed before the governor with his Jewish accusers and afterward even the governor himself and his wife, Drusilla, listened eagerly to the Apostle's dissertation on Faith. Felix, however, did not release him, but held him over for his successor, Partius Festus. The latter wished to send the Apostle to Jerusalem to be tried, but St. Paul appealed to Caesar, who in this instance was Nero. Thenceforth he could be tried only in Rome. Festus entrusted the Apostle to a certain centurion, named Julius, of the band of Augusta, to be delivered to the Emperor at Rome (Acts 27: 1).

In the company of this centurion and that of St. Luke and Aristarchus, a Macedonian, the great Apostle sailed, toward the end of autumn A. D. 60, for Myra in Lycia. Here they transshipped to a vessel from Alexandria bound for Italy. After a hazardous voyage, the travellers landed finally at Pozzuoli,

where they found some Christians and remained seven days, then left and as the Acts relate: "And so we went to Rome" (Acts 28: 14).

From Pozzuoli two roads led to Rome: one by the way of Capua and thence on the Via Appia; the other along the shore to Gaeta and thence to Terracina where the Via Appia intersected and continued to the imperial city. The Acts do not relate which of these two roads was travelled by the Apostle, but an ancient Greek apocryphal writing, mentioned by Tischendorf, states that St. Paul went from Pozzuoli to Baia and thence to Terracina and Rome.

When St. Paul arrived at Apii Forum he found to his great consolation that some Christians of Rome had come thus far to meet him. At Three Taverns he found another group. Both meetings are related in the Acts (Chap. 28: 15): "When the brethren had heard of us, they came to meet us as far as Apii Forum and the Three Taverns."

The course of the Via Appia is well known. Passing out of Rome through the Porta Capena, between the Caelian and Aventine Hills, it heads directly toward the Alban Mountains and then enters the Pontine Marshes. In the section of the Marshes were located the two meeting places mentioned in the Acts. Apii Forum was originally a stopping place for tradesmen; its location can be determined exactly from itineraries of imperial times and, according to these documents, was 43 miles distant from Rome. In the time of Pope Pius VI many excavations were made and it was found that the original Via Appia passed through the Pontine Marshes, but because the road was covered frequently with water, its level was raised by the Emperor Trajan, as Dion Cassius relates and numerous inscriptions testify. Strabo speaks of its marshy condition, and Horace describes it vividly when relating his journey to Brindisi. When St. Paul passed over the Via Appia it was still in its original location and this marshy section may have been the reason why the faithful from Rome came no farther than Apii Forum. The other place of meeting the brethren from Rome, namely Three Taverns, was located on the old Via Appia, 23 miles distant from Rome and near the present Velletri.

From Three Taverns St. Paul continued his journey to Rome, entering the imperial city of the Caesars probably in March, A. D. 61. May we not suppose that, if the splendors of Athens

made a great impression on the mind of the Apostle, he was much more amazed and impressed when Rome spread before his eyes her gorgeous magnificence and imperial pomp? The Seven Hills had already heard the glad tidings of the Gospel and within her walls there existed a Christian community, whose faith was then already known to the whole world.

Who could have founded this early Christian community if not St. Peter, who, as we have already said, came to Rome under the reign of Claudius? And yet in A. D. 61, St. Peter was certainly not in Rome, otherwise the Acts would undoubtedly have spoken of his presence. Nor could he have been there in A. D. 58, when St. Paul wrote his Epistle to the Romans. The absence of St. Peter from Rome alone can explain the silence of these two documents. St. Peter left Rome probably in A. D. 49 in obedience to the edict of Claudius and did not return until much later. The Jews, however, appear to have returned immediately after the death of Claudius and in the very beginning of the reign of Nero.

When St. Paul arrived in Rome "he was suffered to dwell by himself, with a soldier that kept him" (Acts, 28: 16). Some authentic codices of the ninth century relate that the centurion "delivered his prisoner to the Prefect of the Camps". Although these words are not found in the older codices, such as the Codex Vaticanus, Sinaiticus and Alexandrinus, still this phrase is of some importance. The Prefect of the Camps was an official answerable to the Prefect of the Praetorium, an office filled in that day by Afranius Burrus, an intimate friend of Seneca. That St. Paul preached the Faith of Christ before Burrus, or at least in the Praetorian Quarter, may be gathered from his words in his Epistle to the Philippians: "So that my bonds are made manifest in Christ, in all the court, and in all other places" (Phil. 1: 13). De Rossi conjectures that there may have been some friendship between St. Paul and Seneca, and that the latter imbided some of his philosophy from the teaching of the great Apostle. Weight is given to this conjecture by the friendly treatment which St. Paul received in Corinth from the Roman Proconsul, Anneus Gallio, who was a brother of Seneca.

Since the Prefect of the Camps, to whose care St. Paul was probably entrusted, was subject to the Prefect of the Praetorium, he undoubtedly lived in the quarter of the Praetorium which was established by Tiberius near the Porta Nomentana. Living,

therefore, during two years in this quarter and enjoying a great amount of liberty, St. Paul could easily exercise his ministry, and many of his converts were probably from the ranks of the Praetorian Guards.

The Acts of the Apostles end with St. Paul a prisoner in Rome. From his Epistle to Timothy, however, we know that he won his cause in the trial, which was held undoubtedly before Nero, for he wrote to Timothy: "And I was delivered out of the mouth of the lion" (II Tim. 4:17). To plead his cause he had to enter the imperial palace on the Palatine and undoubtedly made many friends, and through his preaching converted some at least who were of the court of Caesar, for in his Epistle to the Philippians (4: 22) he wrote: "All the saints salute you, especially they that are of Caesar's household".

From this review of the travels and labors of the Apostles and the personages with whom they came in contact, we may conclude that the early Christian community of Rome was composed of two elements, one Jewish, the other Roman.

That many of the Jews, hearing the Word of God from the lips of their own countrymen, believed in Christ and were baptized is an accepted fact. St. Peter came to Rome and preached and governed this first Christian community in peace until A. D. 49, when all the Jews were expelled by Claudius. Amongst these exiles were Aquila and Priscilla his wife. Departing from Rome where they had lived and were converted, they came to Corinth at the time when St. Paul was in that city. After the death of Claudius, Aquila and his wife returned to Rome and it is certain that they were in the imperial city in A. D. 58, when St. Paul, writing to the Romans, concludes his letter with these words: "Salute Prisca and Aquila, my helpers in Christ Jesus. . . . And the church which is in their house" (Rom. 16: 3, 5). These words of St. Paul indicate the actual formation of the Roman community. Entire families seem to have embraced Christianity and some of them established domestic oratories in their homes. Of these oratories that erected by Aquila and Priscilla in their home on the Aventine Hill deserves undoubtedly the place of honor. In it St. Peter preached and baptized and here too congregated not only plebeian Rome, but also, as we shall see presently, patricians of the highest rank.

On the other hand many pagan Romans embraced Christianity. Some of those " strangers of Rome ", who heard St. Peter preach on Pentecost, were undoubtedly converted, and probably some of the soldiers of the Italian cohort became Christians, together with their centurion, Cornelius, and, returning to Rome, helped to form the nucleus of the early church of that city.

In an ancient writing, called " The Shepherd ", and in letters of St. Pius I (A. D. 142-151) to Justus of Vienne, and in the Liber Pontificalis, we read that an oratory was established in the house of Pudens on the Viminal Hill. Pudens was baptized by St. Peter, and in his oratory many Christians were wont to assemble to hear the Prince of the Apostles. According to some archaeologists, Pudens and his family were members of the Gens Cornelia and related to the Cornelii Aemilii and the Caecilii, and all agree that in this house St. Peter sojourned from his very arrival in Rome under Claudius. This Pudens is undoubtedly the same one named by St. Paul in his Second Epistle to Timothy. Pudens was the father of the two virgins, Pudentiana and Praxedes, and of Timotheus, all of whom became Christians. De Rossi conjectures that there was an intimate relation between the oratory of Pudens on the Viminal and that of Aquila on the Aventine, and that Prisca, the wife of Aquila, was a freedwoman of Priscilla, the mother of Pudens, and that she received the name of her patroness when baptized. De Rossi declares, moreover, that the center, around which revolve the early memories of the Roman community, are the oratory of Pudens, that of Prisca and the Cemetery of Priscilla.

From the inscriptions found in this cemetery and in many others of Rome, we learn the names of some of the early Christians, who were contemporaries of the Apostles. And indeed, setting aside the many names of Christians found in these catacombs and of which nothing is known, we come upon that list of patrician Romans and of freedmen of the imperial household, of whom St. Paul wrote in his Epistles.

In the Catacomb of Priscilla has been found the burial chamber of the noble family of the Acilii Glabriones. Among the first of this family to embrace Christianity was Acilius Glabrio, who later became consul together with Trajan, and who was martyred in A. D. 91. Acilius Glabrio was probably converted by the Apostles and became at once a leader in that early

Christian community, which, recognizing no distinction of birth or nationality, gathered together in fraternal charity the poor, the sick and the slaves of the great metropolis. The several collateral branches of this family also became Christians and among them were the Acilii Veri, the Acilii Valerii, and the Acilii Rufini. In all probability these families were bound either by relationship or friendship to that Pudens, of whom we have already spoken.

Excavations in the Catacomb of Domitilla reveal the splendid and ancient faith of the imperial family of the Flavii. The most illustrious member of this family was Flavius Clemens, a nephew of Vespasian and a cousin to Titus and Domitian. Flavius Clemens unquestionably knew and heard the Apostles and was perhaps baptized by one of them, for he was martyred, when an old man, in A. D. 95. His wife, Flavia Domitilla, also a Christian, was exiled on the island of Pandataria, where she died, and another Domitilla, niece of Flavius Clemens, was banished to the island of Pontia. The elder brother of Clemens was Titus Flavius Sabinus, who was consul in A. D. 82, and was later put to death for his faith by Domitian. Another patrician, but of the Gens Aurelia, which, however, was related to the Flavii, was St. Petronilla, who was converted and baptized by St. Peter, and for this reason was called the spiritual daughter of that Apostle.

In this same cemetery has been found the tomb of Ampliatus, of whom St. Paul wrote: " Salute Ampliatus, most beloved to me in the Lord " (Rom. 16: 8). The Crypts of Lucina in the Catacomb of St. Callistus were founded by Pomponia Graecina, a contemporary of the Apostles, who is mentioned by Tacitus and who was buried in this same cemetery. And in a cemetery on the Via Aurelia were buried Saints Processus and Martinianus, who were the jailers of St. Peter and were baptized by him.

Another outstanding figure of this early Christian community must have been St. Clement, the first Pope of that name and the third successor of St. Peter. Of him St. Irenaeus wrote that he: " saw the blessed Apostles and conversed with them and had yet ringing in his ears the preaching of the Apostles and had their traditions before his eyes, and not he only, for many were surviving who had been taught by the Apostles ". Similarly Epiphanius tells us that St. Clement was a contemporary of the

Apostles. St. Clement was probably a freedman of the Emperor's household, as were also the bearers of St. Clement's Epistle to the Corinthians Claudius Ephebus and Valerius Vito, who are described as "faithful and prudent men who have walked among us from youth unto old age unblamably". Thus they too were Christians and lived in Rome before the death of the Apostles about thirty years earlier. It is recorded of St. Clement that he converted Theodora, the wife of Sisinnius, a courtier of Nerva, and Sisinnius himself and four hundred and twenty-three persons of high rank. He was banished to Crimea, where he was martyred in A. D. 99.

Other members of this early Roman community, whom St. Paul, in his Epistle to the Romans, calls to mind and to whom he sends salutations, were: Epinetus, "who is the firstfruits in Asia"; a certain Mary, "who has labored much"; Andronicus and Junias, "my kinsmen and fellow prisoners"; Urbanus and Stachys, Apelles and the household of Aristobulus; Herodian and the household of Narcissus; Tryphaena and Tryphosa, Persis and Rufus and his mother; Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus and Julia, Nereus and his sister, and Olympias.

These names, representing Roman, Greek and Jewish origin, indicate the cosmopolitan character of the early converts of the Apostles. Of them can be said what is related in the Acts of those first Pentecostal neophytes: "And they were persevering in the doctrine of the Apostles" (Acts 2: 48), and for them St. Paul was able to thank God because their "Faith is spoken of in the whole world" (Rom. 1: 8). When these latter words were being written, the shadow of a cross was stealing slowly over the community; St. Peter was soon to follow in the footsteps of his Divine Master, and St. Paul, the Roman citizen, was to bow his head under the sword of the executioner. During almost three centuries the soil of Rome was drenched with the blood of the Martyrs, but Christ had said: "Thou art Peter; and upon this rock I will build my church" (Matth. 16: 13). Whilst the Roman Empire was disintegrating and its power vanishing, a new and spiritual empire was rising, that in charity and unity would bring under the sweet yoke of Christ the nations of the world. And as in the days of old St. Peter taught and governed that early community, so to-day Rome still teaches the world and Peter still lives in a gloriously reigning Pius XI.

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WITH OR WITHOUT THE POSSESSIVE.

UNDER THIS SAME HEADING there appeared in THE ECCLESIASTICAL REVIEW some years ago the following question and answer:

Qu. We see frequently the names of churches, schools and other institutions written in different ways: St. Michael Church, St. Michael's Church; St. Joseph Hospital, St. Joseph's Hospital; St. George School, St. George's School. Are not our churches and other institutions not only named for a particular saint but also placed under his patronage, showing possession in a certain sense? In Latin we use the genitive. In English would not *'s* be required?

Resp. Secular papers mistake things Catholic frequently. However, in this instance they are in accord with Catholic English usage. We speak properly of The Lady Chapel, Our Lady Convent, The Society of St. Vincent de Paul, and The St. Hilda Guild. The possessive or genitive form in Latin is correct. The full phrase is " Ecclesia Deo dedicata et in honorem Sancti Michaelis ". The Church is always dedicated to God. " Titularis sive patronus ecclesiae is dicitur sub cujus nomine seu titulo fundata est et a quo appellatur." S.R.C., 9 May, 1857. Name and title have the same significance. We can carry the idea of possession too far.*

This small but practical problem is still alive and still vexatious. But why stir up the embers of that brisk little debate in the past as quoted above? For debate it was, though demurely passing as a question and its answer. Why not, if need be, reopen the discussion freshly as a matter of present interest?

One reason is that the foregoing exchange of views is highly typical. In its brief sword-play it reveals the parties as adopting outlooks and arguments which will be recognized as sharply characteristic of the two sides in this minor controversy. It may then be conveniently used as a text on which to hang a few observations. Following its lead, we shall perhaps cover pretty much the whole ground.

We must not lightly dismiss the point at issue as altogether trivial. To have an interest even in the detail of grammar involved, one need not absolutely have the zest of the poor old scholar in the school-room legend who, after a lifetime devoted to the genitive case, regretted only that he had not another life

* THE ECCLESIASTICAL REVIEW, April, 1929, p. 420.

to give to the dative. None of us can afford to be indifferent to the conventions of language. Many such a rule is set up more or less justly as a shibboleth of culture. Say the wrong thing and you are undone.

Far more important is the meaning in dispute behind the words. Multitudes of souls, for example, have been heartened and inspired by the thought that Our Lady is under God the loving Mistress and valiant Chatelaine of this St. Mary's Church or that St. Mary's College. Bitter as orphans' tears would come to them the suggestion that her rights in the case are only nominal, only honorary. Bitterest of all would be the hint that her presumptive dowry is usurped, and her age-old possession unjust. Such a disillusionment would hardly give an impulse to devotion. But of course truth must prevail. *Fiat justitia, ruat coelum.*

THE "QUESTION" AND THE "ANSWER".

The query as it stands in the REVIEW puts the problem rather neatly. It makes its own position plain and gives its grounds in a few pithy words. Those who hold the same opinion would likely be willing to abide by this statement and its reasons. Much of what might be added in its support may emerge in an examination of the opposite arguments as found in the answer.

From several points of view the answer appears to offer an unconvincing and unsatisfactory solution. Its decision against the possessive may fairly be disputed on all the grounds assumed. If usage is, so to speak, a court of common law, handing down verdicts based not on statutes but on precedents, then the facts would seem to demand a complete reversal of the judgment. "St. Michael's Church" should be ruled a form both licit and idiomatic.

Secular newspapers, if we must mention them, had probably little part in spreading the somewhat novel practice of calling a church by a saint's name employed as a sort of descriptive adjunct. They doubtless only reflected the new fashion of some of their Catholic contemporaries. They had long been accustomed to speak of Episcopalian churches as "St. Luke's" and "St. Mark's," and if they must now in our case vary the phrase and say "St. Benedict Church" or "St. Gregory Church", they likely adopted the change in a tolerant mood

as another of our outlandish ways. No, the search lies in another direction.

Indeed, given the prestige of THE ECCLESIASTICAL REVIEW, one might be excused for thinking that this decision recorded in its pages did more to extend the vogue of the new terminology than any other single agency. That is another reason why the answer as quoted invites a little friendly if critical comment.

In strictly English-speaking circles the practice of saying "St. Michael Church" is not of long standing. It came into notice, perhaps, about thirty years ago. One opinion places its origin in the Ohio Valley. From that or from some other central district it spread in one direction and another until there are now found a few sporadic examples even on the Atlantic and Pacific Coasts. Growing with much of the appeal of a popular fad, it here and there threatened to prevail against the other and older manner. It was distinctly "different"; it had a brand-new appearance; it broke with former modes which unfortunately have a tendency to become dowdy. Above all, it was unimpeachably orthodox. As we know, it has already been duly proclaimed the more correct of the two ways of naming churches.

"CATHOLIC ENGLISH USAGE."

The answer under discussion contends that the name, "St. Michael Church", is in accord with Catholic English usage. This assertion many readers of Old, Middle, and Modern English must find altogether at variance with their own impressions. "Sancte Petres Cirice",[1] "Sancte Petres Mynster",[2] is the ordinary if not invariable way of expressing the relation in Anglo-Saxon. Here we may recall that the genitive *es* in "Petres" is the full form of which our own possessive *'s* is an abridgment. Anglo-Saxon is only Early English.

In Middle English the instances are quite as uniform. A cursory glance at the literature of this period will suffice to make that point evident. Moreover, Chaucer's line

> And ran to London unto Seynte Poules[3]

indicates that the use of the genitive as a substantive was as common then as now.

[1] King Alfred, *Translation of Bede's History.*

[2] Aelfric's *Life of King Oswald.*

[3] *Canterbury Tales,* Prologue, 511.

In Modern English, as Newman laments,[4] Protestantism is the religion of our literature. Nevertheless the old manner of designating churches has survived. "St. Paul's" is still as familiar a phrase to Londoners as it was in Chaucer's day. The time came of course, Macaulay tells us, when the Puritans "refused the addition of Saint even to the Apostle of the Gentiles and to the Disciple that Jesus loved." It may have been under the influence of this leveling spirit that Pope wrote curtly, "Paul's church" and "Paul's churchyard".[5] But though the title of saint may be suppressed, not so the sign of possession. Men may not have the civility, some one indignantly complains, to call Saint Paul at least Mister Paul; but they will not dispute his vested rights in London's ancient cathedral.

We can only speculate how the new school of nomenclature would definitely phrase "St. Paul's in London," "St. Peter's in Rome," "St. Patrick's in New York". At all events not so briefly or so neatly as the old-fashioned way. To many ears the revised names must sound so curious as almost to seem grotesque.

Wiseman, Newman, Manning, Faber, Francis Thompson, Benson, Hedley, Stoddard, Cardinal Gibbons, all put in the same phraseology the names of churches called after saints. They used either the possessive case or less frequently at the bidding of ease or euphony the equivalent *of*-construction.

More Strictly Current Usage.

Living Catholic writers of note follow the same practice. Thurston, Martindale, Kinsman, Francis P. Donnelly, Chesterton, Belloc, are witnesses to the good standing of the possessive form of titles for churches. Such also is the manner of expression used by our well-written and widely circulated periodicals. We may glance a little closely at a few examples found on one table at the same time.

The London *Tablet*[6] in its text mentions 26 names of churches with the apostrophe, 5 with *of*, and none written in the uninflected way. In its advertisements, 33 names have the apostrophe, 6 the *of*, and only 2 have any appearance of the bare

[4] *Present Position*, p. 72.

[5] *Essay on Criticism*, iii, 623.

[6] No. 4924.

designation: "Sts. Anselm and Cecilia" is used without "church" as a sort of headline, and "St. Mary's Priory, St. Marychurch" embodies a form that can be explained otherwise.

The London *Clergy Review*[7] has in its text 11 names with the apostrophe, 3 with *of* and none without a sign of possession. The series "Church of St. Chad, Norwood, St. Boniface, Tooting, St. Michael, Ashford," clearly shows ellipsis. In the advertisements there are only 2 cases in point, both written with *of*.

Three American periodicals give the following results. The *Sign*[8] has in its text 3 such names with the apostrophe and 4 with *of*. No pertinent instances appear in the advertisements.

The *Catholic World*[9] in its text writes 12 names with the apostrophe, 3 with *of* and none wholly relevant without a sign of possession. In the advertisements, making no account of names of schools beginning with "Mount", we find 1 name with an apostrophe, and 2 without any sign of possession. Thus we have met the first clear cases of the new fashion.

America[10] has in its text 1 name with the apostrophe, "St. Patrick's Cathedral", and 1 without either apostrophe or preposition, "Notre Dame", a phrase not altogether amenable to English idiom. In its advertisements, with the same restriction as to Mount-names, we have 5 cases with the apostrophe, 6 with *of* and 5 with neither. Two of these last may be explained otherwise, but there are at least two distinct cases of the adjective use of the saint's name.

In this modest survey of the most recent usage, we may note that the only clear cases of a saint's name prefixed to a church or a school without any sign of possession occur in advertisements, and there only in a small proportion. We should remember likewise that the literary quality of a periodical need not extend to its advertisements. Except in a limited way, these are independent of its standards of style.

Here it may be well to remind ourselves in what sense and to what extent usage gives the law to language. That it is truly such a criterion, Horace told us long ago: "Usus . . . jus et norma loquendi." But it is only a constitutional ruler. Its

[7] Vol. VIII, No. 3.
[8] Vol. 14, No. 3.
[9] No. 835.
[10] Vol. LI, No. 26.

sway has definite limitations. It must in a word be *good* usage. "Campbell's Law" [11] lays down the changeless conditions for this standard use. It must first of all be "reputable", that is, sanctioned by the large number of writers of note. It must secondly be "national", as opposed to foreign or merely local. It must thirdly be "present" as opposed to obsolete or even to possible future. If these three qualities are a touchstone of acceptable language, as right reason seems to suggest, then at least from the point of view of English idiom, St. Michael's Church and not St. Michael Church is established as a proper way of expressing the connection.

Certain Illustrations.

The answer under notice next gives some instances of good usage in phrasing such names. "The Lady Chapel," we are told, is correct speech. So it appears indeed by every article of "Campbell's Law". But "Lady" here is the genitive or possessive case. Meiklejohn explains the matter thus: "An old feminine possessive ended in *an* which was then shortened into *ladye*, lastly into *Lady*, v. g., Lady-day." [12] On the same point the *Oxford English Dictionary* has this to say: "The genitive singular . . . became by regular phonetic change in Middle English coincident in form with the nominative; hence certain syntactical combinations have the appearance of proper compounds, as lady-bird, Lady-day, Lady-chapel." [13] *The Concise Oxford Dictionary* bears this summary witness: "In lady-altar, lady-bird, lady-chapel, etc., lady is an old genitive equal to (Our) Lady's." [14] Finally Chaucer employs this genitive "lady" as a form evidently common at that time in all applications. His "young squyer" had borne himself well

> In hope to stonden in his lady grace.[15]

Nevertheless, "Our Ladies Chapell" was doubtless heard concurrently, appearing as late as 1710.[16]

[11] *Philosophy of Rhetoric*, II, i.
[12] *The English Language*, p. 22.
[13] O. E. D., Vol. VI, pt. i, p. 22, s. v.
[14] *The Concise Oxford Dictionary of Current English*, p. 453, s. v.
[15] *Canterbury Tales*, "Prologue," 88.
[16] O. E. D., *ibid.* p. 24, s. v.

" Our Lady Convent " is offered as another sample of good usage. Since *convent* was a familiar word in Middle English, this phrase may well have been employed as naturally as " Our Lady Chapell," [17] with quite the same genitive construction. If so, this particular combination would seem to have fallen into disuse in the course of time. To-day it will have for many readers an unaccustomed and rather awkward sound. A glance at the *Catholic Dictionary* reveals no instance of this precise title in a list of " Convents and Academies " as registered by the American Archdioceses. In New York, for example, in 128 cases this name does not occur. We find such phrasings as " Convent of Our Lady of Mercy " and " Our Lady of Good Counsel Academy," the latter of which may be justified on the ground of harmony or relative simplicity. But " Our Lady Convent ", just as it stands, appears to enjoy neither wide nor approved usage.

" The Society of St. Vincent de Paul " is the name next cited as a specimen of proper speech. Everybody will agree with that judgment. But does the writer of the answer here accept the idea of possession, or does he suggest that the *of*-construction in English excludes that idea? From the context one is almost forced to infer the second alternative.

May we not then express possession in English by the preposition and its object? Many of us have always thought it possible. Our opinion has been simply this: " Possession may be denoted by a phrase with *of* as well as by the possessive case." [18] We learned, it is true, that there are rules in favor of the *of*-phrase, particularly when the possessor is an inanimate thing. Thus we ought to prefer " the cover of the book " to " the book's cover ". But in regard to persons, and apart from the demands of ease and euphony, we thought we were free to choose. We might say " the plays of Shakespeare ", or " Shakespeare's plays ". We might, as far as the sense is concerned, translate the Vulgate's *Simonis* [19] by either " Simon's son " according to the King James Version, or " Son of Simon," according to our own.

[17] O. E. D., Vol. VI, pt. i, p. 22, s. v.

[18] Kittredge and Farley: *Advanced English Grammar*, p. 45.

[19] John, 13:2.

From the two sources of our language we have two methods of indicating possession. "The genitive or possessive case has in English two forms: one the case-ending *'s* of Anglo-Saxon origin; the other of Norman origin and substituting for the case-ending the preposition *of*." [20] Some grammarians have even gone so far as to say that we have a double genitive.[21] Be that as it may, the name "The Society of St. Vincent de Paul" includes an *of*-phrase indicating possession as truly as the simple genitive. Because of less complexity, easier rhythm and more agreeable sound, however, the prepositional form is clearly preferable.

To take the last example, "St. Hilda Guild," we may think that we have here another departure from common usage. In naming religious or industrial fraternities placed under the patronage of saints, the pre-Reformation English expressed the relation more definitely: "St. Mary's Guild," "Guild of St. John," "Guild of St. David." [22] Modern practice has generally followed the ancient. Doubtless it was the ear rather than tradition that decided the form, "St. Hilda Guild." It is perhaps the most musical combination. Nevertheless even a notable exception like this can hardly impair the force of ruling usage.

Not that there are not probably other isolated cases of the sort. "St. Edmund Hall," Oxford, comes at once to mind. But this form is quite outweighed in Oxford custom by that of "St. Hugh's Hall," "St. Hilda's Hall," "St. Benet's Hall" (Catholic), "St. John's College," "St. Stephen's House," "St. Mary's Church," "St. Michael's Church," "St. Aloysius' Church" (Catholic), and a number of other titles denoting possession. "Magdalen College" is hardly a case in point. Abbreviation has been at work here, even to the pronunciation of the word. All in all, English usage whether Catholic or Protestant gives little countenance to the practice of writing such titles without the sign of possession.

Moreover, even had we actually in some case or other the beginning of divided usage, the better way according to all important authorities would still be the conservative way. The old

[20] Angus: *The English Tongue*, VIII, 38.

[21] Cf. Brown: *Grammar of English Grammars*, III, iii.

[22] Cf. Gasquet: *Parish Life in Mediæval England*.

established forms have the advantage over novelties in diction and syntax. Until by a sort of prescription the new manner has become a stable custom, it is to be rejected as unworthy of adoption. Otherwise our language would be open to every upstart expression, defenseless against what Dr. Johnson calls " fugitive cant ".[23]

The Latin and the English Genitive.

The answer goes on to admit that " the possessive or genitive form in Latin is correct ". That simplifies matters not a little. Otherwise we should be at a loss to explain many titles that occur in the *Missal*, the *Breviary*, and the *Roman Martyrology*, such as *Dedicatio Basilicarum* SS. *Petri et Pauli, Basilica Principis Apostolorum, Dedicatio Ecclesiae Sanctae Mariae ad Nives.*

Another difficulty, however, at once presents itself. If the genitive construction is permissible in Latin, why is it objectionable in English? Both languages are members of the same Indo-European family. Both have in common very many words, and to a greater or lesser degree the same manner of inflecting them in declensions and conjugations. The genitive in *Ecclesia Sanctae Mariae* is assuredly the possessive genitive. It is not the partitive genitive, or the descriptive, or any other. It is the simple type that we learned under the heading " Domus Ciceronis." Why then does it signify something else in English? We have in Old English literature striking examples of the identification of the genitive as used in both languages. King Alfred [24] for instance, combining the Latin and the English forms, writes "Sanctae Marian" (gen.) and " Sancti Michaeles." Doubtless the two forms were regarded as equivalent.

If the answer now seriously suggests that the phrase *in honorem* is to be understood between *Ecclesia* and *Sancti Michaelis* and so must be mentally supplied, then its reasoning must be regarded as a little far-fetched. It is almost too ingenious to be true. Ellipsis of course has been often unsheathed to cut a Gordian knot of English syntax. Such a deft stroke is Whitney's solution of the tangle in " He looks as if he were tired." He expands the sentence into " He looks as he would look if he were tired." [25] This explanation deserves to be true.

[23] Preface to Dictionary.

[24] Translation of Boethius' *Consolation of Philosophy.* " Conclusion."

[25] *Essentials of English Grammar*, p. 242.

At a second glance the part omitted is easily inferred from the part expressed. That would seem to be the warrant for invoking ellipsis. By such a test the supposition of an absent *in honorem* before the genitive name in our instance appears rather untenable. Little wonder that the omission was not noted long ago.

Without any question "the church is always dedicated to God". Every Catholic schoolboy knows that elementary fact. But may there not be also an ascription in a wider sense, a subordinate dedication to a patron saint? This is the dedication denoted by the possessive form, "St. Mary's" or "St. Michael's".

The Catholic people and their teachers have always spoken in this less literal way. It might be called a tradition among them, a bold confidence in the loyalty of devotion to the saints. How little did Pope Sixtus III mince matters when in 440 he inscribed on the Basilica of St. Mary Major these glowing words of dedication:

Virgo Maria, tibi Xystus nova tecta dicavi,
Digna salutifero munera ventri tuo.

No less plain-spoken was Eugene III in 1153 when he carved on an addition to the same Basilica these curiously similar verses:

Tertius Eugenius Romanus Papa benignus
Obtulit hoc munus, Virgo Maria, tibi.

"Dedicated to such and such a saint" is a phrase of widest use among Catholics. It would be hazardous to question that fact. "Why," asks the *Tablet*[26] for instance, "is there no church in London dedicated to St. David?" This expression is as familiar as a household word, and who of us ever mistook its meaning? Would it not be sheer pedantry to insist on language "demonstratively accurate"?[27]

For the Congregation of Rites every Catholic has the utmost respect, and he regards its lightest word as heavy. But just how the weight of its utterance of 9 May, 1857, bears on this particular question is not altogether easy to see. One might fairly hold that it tells rather against the side it was meant to support. Likewise one might cheerfully agree that "name" and "title" are synonymous, and yet fail to understand how the issue is affected. The Holy See, we may be sure, has made

[26] No. 4686.

[27] Fowler: *Modern English Usage*, p. 427.

no ruling on our precise point, unless indirectly in favor of the possessive form, when it dated *official* English texts from the Vatican Press: " Given at Rome at St. Peter's, 31 Dec., 1929," and " Given at Rome in St. Peter's, 30 Dec., 1930." [28] *Roma locuta est?*

Possibility of Abuse.

Finally we are reminded that " we can carry the idea of possession too far ". What is the actual danger? Is it the chance of repelling our non-Catholic friends? Yet they show signs of taking to this old nomenclature with increasing partiality. The Anglicans took over our apostrophes with our churches. The Lutherans describe their places of worship as in some sense belonging to one or other of the Apostles, with a noticeable prejudice against St. Peter. Even the Methodists now call their meeting-houses by such names as " St. Mark's ". On a dreary street in a teeming city there are two shattered tenements labelled with two crudely lettered signboards, one reading " St. Joseph's African Methodist Episcopal Church," the other, " Sacred Heart A. M. E. Church ". These lowly brethren appear to have picked up some truly Catholic sentiments. They would abide under St. Joseph's roof; they would gather near the Heart of the Master. In one case they do not shrink from the idea of possession; in the other they take it for granted, as we often do when we speak for instance of " Holy Redeemer Church " or " Trinity College ".

Or does the danger threaten ourselves? Do we truly run the risk of becoming worshipers of false gods? Is there a likelihood that the possessive form may lead to twisted thinking? Unhappily there will always be abuses as long as the Church continues her work of turning sinners into saints. Men will always feel the charm of fads in religion and the lure of shortcuts to salvation. But note a significant fact. Such abuses seem never to afflict the stewardship of a patron saint. He always appears to discharge his office too faithfully for that. A canonized guest might conceivably divert attention from the Holy of Holies; not so the patron saint. His word to his people is ever the same: " Ecce Agnus Dei! "

[28] Encyclicals *Christian Education of Youth* and *Christian Marriage.*

Not too much but far too little is probably made of the patron saint in our American parishes. Beyond a more solemn observance of his feast once a year, we often do little or nothing to keep his life, his lesson, and his advocacy before the minds of the people. How sadly, besides, has old-world devotion to our personal patrons faded from our private religious practice. How many Catholics christened with names from the Peerage of Heaven could not give the date of their feast-days! Forgotten all too frequently are these little sacred occasions that once brightened the calendar of every devout family.

No, things have not gone too far in the matter of patron saints. Nor is there any danger so long as we keep within the bounds of Catholic thought and expression. Our Church has her fears; she is prudent; but she is not timorous or soft-spoken. Even in the face of much more specious reasons than those urged against our little apostrophe, she would not smash or ban the statues of her victorious saints. She was never known to sell her birthright for immunity from slander or even from possible profanation. She is not afraid herself on occasion to use what might be called oratorical license. We have heard her threaten evil-doers with the anger of the holy Apostles Peter and Paul, as if these champions of her authority wielded the very lightnings of God.

Where in fact should we end if we sought to avoid every occasion of captious misunderstanding? Would it not be well to call our churches by some such unequivocal names as "Second Church of God," or "Maple Street Catholic Church," or "Grace R. C. Church," or, "marking marble built to fame," "Macmoneyman Catholic Church"?

"Meddle not with the names of Saints."[29] With all due reverence we might apply in an accommodated way this caution of Holy Writ to the time-honored titles of our churches. The French may say properly *l'Eglise Ste. Marie*. That is within their idiom, their approved way of putting the relation. Other people may have yet other ways. But our common and best English usage, when not employing a prepositional phrase, says simply and frankly, "St. Mary's Church". And most of us perhaps would have it so always, while English is English.

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[29] *Ecclus.* XXIII, 10.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

CATHOLIC ACTION THROUGH PARISH MISSIONS.

Our Holy Father, Pope Pius XI, has repeatedly sounded the call to Catholic Action. Bishops and priests throughout the world have responded wholeheartedly to the orders of the Holy Father. Everywhere the Catholic *laity* is pressed into active duty. Never before has the militancy of the Church as a whole been so apparent as it is to-day. In every realm of human effort the lay apostolate is giving proof of a new vitality. At the command of the great White General of the Vatican the entire army of the Church is moving to the front trenches. The " offensive strategy " is the order of the day.

This renaissance of universal Catholic activity is assuredly one of the most hopeful and consoling signs in these days of stress and unrest. Like the rainbow it spans the beclouded horizon, brightens up the storm-swept landscape and shines as the harbinger of a brighter day.

I.

" Catholic Action ", as defined by Pius XI, " is the participation of the laity in the apostolate of the Hierarchy." This lay apostolate has ultimately in view the corporate action of all Catholics for the promotion of the Kingdom of God on earth. Through it the sublime mission of the Church becomes the mission and the task of every individual Catholic.

The characteristic feature of Catholic Action is its corporate nature. The activities of the individual Catholic become submerged as it were in the activities of a group, be it a parish, a diocese, a province or a country. This group action means that the whole weight of the Church membership is to be brought to bear upon given problems which affect the Church and her

divine mission. And as the direction of the Church and her activities belong by right to the bishops, it stands to reason that Catholic Action is totally dependent upon the leadership and control of the Hierarchy. As the Holy Father expresses it, " Catholic Action consists in the collaboration and participation of the laity with the Hierarchy," in the work of the Church. Catholic Action does not mean the creation of a new society in the Church or the fusion of existing ones, but rather the orientation of individual and corporate efforts to the sublime purpose for which the Church exists.

The *foundation* of Catholic Action rests upon a true conception and intelligent understanding of the Church and of all its membership implies.

The Church is Christ's Kingdom on earth. This Kingdom is His Mystical Body. It is a divine living organism of which Jesus Christ is the Head and we are the members. " I am the Vine," said the Master, " you are the branches." (John 15:5) As the stem and its offshoots together form an organic whole and as the life-giving sap flows from the central stock to all its ramifications and gives vitality and fruitfulness to all parts, so we individual men and women are not mere single or separate beings, but all together form one great social body, intimately united with the sacred Vine, which is Jesus Christ, animated with His life and thus empowered to bear fruit. " He that abides in Me and I in him, the same beareth much fruit." (John 15:5). No Christian is a Christian for himself alone. His soul is one with the souls of others by the force of that divine *solidarity* which wells up from the very depths of the mystery of the Incarnation and of the nature of the Church of which he is a member.

Catholic Action in the truest sense of its meaning is therefore but the overflow of the Christian life of the individual Catholic. There can be no corporate action of the Church without the realization of the responsibilities which Christian solidarity necessarily implies. Organizations do not rise higher than the individuals of which they are composed. The Holy Father in speaking of Catholic Action expressed himself as follows: " As every Christian receives the supernatural life which circulates in the veins of the Mystical Body of Christ—that abundant life that Christ Himself said He came to bring upon earth—so he

must transfuse it into others who either do not possess it or who possess it too sparsely, and more in appearance than in reality." [1]

Catholic Action ultimately depends on the true outlook and sense of responsibility of the individual Catholic. This is the only and true source of the corporate strength and corporate action of the Church. To participate in the apostolate of the Hierarchy in the forwarding of the Kingdom of God on earth every Catholic must have that vision and feel conscious of his responsibility. As St. Augustine said: The faithful become "the body of Christ" if they consent to live of the "spirit of Christ."

How can this high ideal which the Holy Father has placed before the world be realized? Many answers have been given to this question. Catholic papers and reviews of every country carry letters and articles on this vital subject. The children of the Church are everywhere eager to obey the order and command of their Common Father. The very atmosphere of the Church is throbbing with ideas and proposals on Catholic Action. We, therefore, hope that we are in order in suggesting *Catholic Action through parish missions.*

II.

Catholic Action can only result from Catholic thinking. Ideas necessarily dominate intelligent and lasting action. When these directing ideas become crystallized into convictions, action is at its best. Clear thought begets strong action. If the mind remains indefinite and hazy in its outlook, action will be spasmodic, intermittent. Sentiment and not reason often then becomes the prime mover. And action born of sentiment is ephemeral and does not last.

The basic ideas that prompt and maintain Catholic Action are those of our holy Faith. "The evidence of things unseen and the substance of the things we hope for" dominate the philosophy of Christian life. The ultimate viewpoint of a Christian is that of eternity. To be true his life and all the problems it involves, be they economic, social or political, must in the last analysis be judged in the light of the life beyond the grave. "I believe in life everlasting"—these last words of his Creed are the triumphant summing up of his faith, of his philosophy of life.

[1] Letter of Pius XI, March, 1934, to the Cardinal Patriarch of Lisbon.

Eternity gives to life and its problems its true perspective. But we all know by our own sad experience how often this perspective is distorted and often wiped out by our contact with the crude realities of life. "The original dimness of the mind's eye in spiritual matters; the drifting clouds of passion which so often blot out the landscape of the spiritual world or at least wipe away gradually the sharpness of its contours and the definiteness of its lines; the heavy mists of wealth and pleasure that narrow the horizon to selfish pursuits and becloud the stern realities of human life; the suffocation and oppressive heat of what we call business, that so often gives rise to deceptive mirages as we go tramping through the burning sands of life's desert; all these are so many causes that blur our vision and dwarf our horizon."

To maintain the Christian ideal without which Catholic Action is impossible the Catholic needs from time to time to revaluate in the light of eternity the directing ideas of his life. This is the purpose of a "mission".

The sermons of a mission are the distilled thought of the Gospel on the end of man. To place the purpose of his existence before man; to weigh before God the moral responsibilities it implies; to reawaken the conscience to the performance of his duties to God, to himself and to his neighbor; to stress the need of the supernatural help of prayer and of the sacraments in the warfare of life, is the object of these days of reflexion.

This rejuvenation of Christian life depends totally on that true perspective which comes from the consideration of "the eternal truths". One must have the courage to face death—that great interpreter of life, to answer in advance the indictments which await him at the tribunal of God's Justice on the threshold of eternity, to weigh in advance the consequences of that sentence which seals the eternal destiny of life.

In the last fifty years, with their increase of Catholic population, parishes, and dioceses in the United States and Canada, parish missions have become an extremely influential element in the life of the Church in these countries. To meet the demand, we find Lazarists, Redemptorists, Passionists, Dominicans, Augustinians, Franciscans, Jesuits, Paulists, Apostolic Missionary Bands of diocesan priests, all engaged in the apostolate of the parish mission.

All these missionary bodies pursue the same end. Their methods vary according to the character of each institute and their traditions. St. Alphonsus, that master mind of the moral world, has made the consideration of the eternal truths the very foundation of his missionary system. He knew in the wealth of his experience as a missionary, a bishop, and a great student of moral theology, that Christians are awakened from their spiritual lethargy only by that effulgent light which comes from the grave and the judgment seat of God's justice. This conviction led the " most zealous Doctor " to found an order of missionary priests whose vocation is to preach Death, Judgment, Hell, Heaven to Catholics and bring them back to the realities of Christian life. The eternal truths shine like great beacons on the shores of eternity. They indicate sand-bars and rocks that are strewn along the coast-line of life. By them the true Christian must take his course through stormy seas if he wishes to make port safely.

When a soul has been steeped in this atmosphere of eternity she understands the seriousness and importance of life. Duties then take on another aspect, not the illusory, phosphorescent glamor of time but the steady light of eternity. The Christian who is guided by the steady light of the eternal truths will lead a supernatural life. He may at times falter along the way, but he will soon wake up and march steadily to his eternal destiny.

What St. Alphonsus thought of these missions is to be found in the opening Chapter of the Rule he left to his Sons: " The holy missions are nothing else than a continued Redemption which, by means of his ministers, the Son of God is always effecting in the world. They in a certain sense support the Church, preserve her fervor, separate the cockle from the wheat, give strength to the weak, confirm the strong, raise the fallen, banish error, and overcome the wiles of the devil. In a word we should think of missions as the chief, not to say the only, defence and aid of preserving the faith and establishing it firmly on the Rock which is Christ. So we must reckon among the greatest benefits of Divine Providence the will to employ, in these depraved and corrupt times, this most powerful means for the salvation of souls miserably sunk in the mire of sin. Ah, indeed, we know by experience what powerful and abundant graces the Divine Majesty is wont to lavish upon the missions,

in the effecting of great and astonishing conversions, not only of individuals, but also of whole cities, which, though at the beginning they were very like Babylon, have been changed into gardens of Paradise."

Zealous missionaries, faithful to the true concept of the "mission", have preached the eternal truth in season and out of season. At times Catholics, it is true, like the Pharisees of old, find their doctrine uncomfortable. Some may criticize the mission sermons and stigmatize them as a process of terrorization—as an awakening which does not last. Very often these critics are the very ones who need to have their perspective of life readjusted, their Christian ideas revaluated and redirected in less worldly channels. Did not the Holy Ghost say: "Fear is the beginning of wisdom"?

These Catholics remind us of the Athenians to whom St. Paul preached in the Areopagus: "They employed themselves in nothing else but either telling or hearing some new thing." And when the Apostle had explained to them the Christian faith, they dismissed him saying: "We will hear thee again concerning this matter." Wealth, pleasure, sin, have lulled them to sleep. They refuse to be disturbed by the uncomfortable thoughts of Death and Eternity. Their mind reflects the interests with which their heart is totally absorbed. To speak Catholic Action to them is to speak an unknown language. To understand its meaning and to grasp its responsibilities they need to be awakened to the eternal realities of their faith.

Another outstanding feature of St. Alphonsus's system of parish missions is the "renewal." The missionaries after six months or a year return to the parish to consolidate the work of conversion and readjust and strengthen the consciences against their own weakness and the inroads of outside evil influences. In the mind of the great Doctor this "renewal" is a necessary complement of a mission.

The movement in favor of "Closed Retreats" is much to the fore. In no uncertain terms has the Holy Father encouraged and promoted it. But must we not admit that these retreats will be by force of circumstances limited in their influence? They will never replace the parish missions, as they do not reach the great masses of the people. And Catholic Action to be effective as the corporate effort of the Church needs the masses.

Organization and leadership are needed for the success of corporate action. Yet they presuppose or create the good dispositions of the rank and file that the leaders are called to organize and direct. Without these they labor in vain. Catholic Action, to be successful, resolves itself into the willingness and preparedness of the masses.

The parish mission influences the parish as a whole, lifts its spirituality to a higher plane, gives a new impetus to various societies and thus prepares it to take a larger share in the life of the Church. The parish will always be the mother-cell in the living organism of the Catholic Church. The more intense is its spiritual life, the more will it participate in the life itself of the Church.

III.

Catholic Action is not optional. The orders of the Holy Father are explicit and imperative. No bishop, no priest, no Catholic layman may consider them just as pious exhortations of the Common Father of the Faithful.

The Church in the fulfilment of her sublime mission on earth depends on the coöperation of her children. Without this, her missionary efforts are crippled, her influence on civil society, on the social and economic life of a country, is lost. Catholic Action, be it parochial, diocesan or national, therefore, resolves itself into the coöperation of the individual Catholic. To share in the apostolate of the Church one has to be lifted up in his everyday actions to the higher plane of a thorough Christian life. The true Catholic outlook is an absolute necessity. The truer, the clearer the outlook, the more persistent, energetic and courageous will be our action. This is the high purpose and consoling result of parish missions.

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SEMINARY ATHLETICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have been reading with interest Dr. Barry on *Seminary Athletics*. He puts his case well. Nevertheless the new theory is not to be taken up without a parting glance at the old practice.

Let us come to fundamentals. Every seminarian knows that the soul is the form of the human substance, the principle of all its activity. One's mode of life determines the general actuating power of the soul to a predominating activity. In not a few cases the way of life has two definite objects in view, determining the soul to a double activity. A lawyer drawing an admirable brief, the product of close reasoning from abstract principles to concrete facts, may turn to an equally admirable piece of light literature, the work chiefly of a fertile imagination. I doubt whether the same man could be a thorough lawyer and a master in painting and music. Should the literary lawyer attempt to become also distinguished at tennis or golf, a triple failure would be the sure result.

When, therefore, two activities can work in harmony, the exercise of each will not be detrimental, and may well be mutually beneficial: should they be antagonistic the contrary will be the case. With three involved the chances are that a new meaning will be found for the old adage: "Two are company: three are none."

The seminarian is bound to two activities. He must become an ascetic and a scholar; otherwise he will never be an efficient priest. These two, as abundant experience proves, are in perfect harmony, mutually helpful. At the same time they will occupy fully the energies of the soul. To bring in athletics formally with its physical examinations, its special practice-field, its contests, its costumes—if the name has not become a misnomer—its championships, would be to require the seminarian to be an Admirable Crichton, such as the world has never seen and never will see, a true ascetic, a true scholar, and a true athlete.

The thing is impossible. In the ascetic and scholar the soul energizes the higher spiritual faculties; hence harmony. Introduce the athlete with the soul-energizing hands, feet, eyes, muscles, sinews; antagonism results.

One will say, "All that is mere metaphysical speculation." Even so. But there is no surer way than metaphysical speculation to truth in practice. To see this, one has but to open his eyes to a world as it wallows in every error, closes its ears to the Master of Truth preaching the conclusions of pure metaphysics, which are at the same time the Gospel revelation.

"The old seminarian was consumptive." The fact can't be denied. "The lack of vigorous open-air exercise was the cause." I begin to doubt. Tuberculosis as the result of any fundamental change in one's way of life, is a greater mystery than we are willing to confess. Why does it follow in our Indians their contact with the whites? A Protestant missionary who had lived long in Alaska, attributed it to the very ameliorations his fellows would introduce. We have taken them out of the igloos in which they spent the long, long winters, hardy in the midst of filth, and put them into clean houses, ventilated, with windows and doors. We have taken away their greasy seal-membrane under-garments swarming with vermin, and given them clean calico shirts, cloth trousers and New England shoes, stockings, skirts. We have washed them, cut their hair, destroyed the lice; and they die on our hands like flies in autumn. They could grow old in their native condition: they could not in it store up energy to meet the change to a new.

Bad drains, ill-cooked food, often heavy, yet coarsely attractive, foul air played, no doubt, their part. But the chief cause of the consumptive seminarian was to be found in the worse drains, the poorer food, the fouler air of the slums from which so many of our old-time seminarians came. These secretly undermined constitutions. Our great-grandfathers and great-grandmothers in poverty and exile could live in the slum: they could not flourish in it. So their children came to seminary and convent with all the youthful appearance of health, but without the power to sustain that mysterious strain which is found in every fundamental change of life. They fell into decline. The seminary and the convent had to bear the blame.

That our seminarians and nuns are healthier to-day than of old, is, I think, chiefly due to our people's improved way of living, which sends them radically stronger to their new life. Keeping step with secular improvement, seminary and convent maintain that serength. But the home care is the chief factor. All this began and has continued before athletics were thought of.

Athletics do not conduce to longevity in man any more than forcing in plants or breeding champion milk-producers in cattle. This, observation proves conclusively.

A little personal history, and I am done. I was ordained in a class of twenty-six forty-five years ago. Six of them now survive, including the eldest of the original band, well on in the eighties, yet equal to a fair day's work. The handball and baseball men—there was then neither tennis nor football—the valiant pedestrians, are all dead and gone these many years. We six were of the quieter kind, looked on as delicate, liking our room, our books and a quiet afternoon walk. The robust who burned up their vitality died comparatively young. We, the weaklings, survive from year to year awaiting the call to join them.

SENEX

THE LITURGY AND CIVIL AUTHORITY.

Almost since the day when the momentous decree went forth from Caesar Augustus that the whole world should be enrolled, the problem of the relation of civil power and spiritual power has exercised the pen of Christian writers. The two most important utterances of Christ touching on this problem—"Render to Caesar the things that are Caesar's, and to God, the things that are God's" (Mt. 22:21), and "Thou [Pilate] shouldst not have any power against me, unless it were given thee from above" (Jn. 19:11)—form the basis for Paul's words to the Romans: "There is no power but from God . . . He [i. e. the prince]is God's minister to thee for good. . . . Therefore also you pay tribute" (Rom. 13:1-7); and St. Peter teaches in like manner: "Be ye subject therefore . . . whether it be to the king or to governors sent by him . . . for so is the will of God. Honor all men. Love the brotherhood. Fear God. Honor the king." (I Pet. 2: 13-17). And later in the writings of St. Augustine, St. Thomas, Dante, Suarez and others, a consistent political theory was presented wherein the principles suggested above are properly evaluated and logically developed.

But there is another source where the Christian attitude toward civil power is stated quite as emphatically as in the *De Civitate Dei* or the *De Regimine Principum*—the traditional Christian liturgy. The official prayer of the Church, no less than the teaching of its bishops, embodies the authentic tradition of Christianity. Such a liturgical source is the service *De*

Coronatione Imperatoris—the Crowning of the Roman Emperor as found in the Gregorian Sacramentary.[1] The day of the Roman Emperor is long past, and even kings are few in number nowadays; yet the important point for the modern reader of these old pages is not the agent of civil power, but the nature of that power and its origin.

Let us describe briefly the ceremony of coronation as presented in our source, for its splendor matches the solemnity of the prayers themselves. Entering the city mounted, and in the company of prelates and nobles of his court, the emperor-designate is received by a procession of the Roman clergy, who with crucifix and thurible, and with the Prefect of the City bearing the sword before them, escort the candidate to the steps of the old Basilica of St. Peter. As they proceed, a choir chants " Ecce, mitto Angelum meum ", verses which attribute in allegory the characteristics of the Messias King to this king of earthly power.[2] Arrived at the threshold of the basilica, the emperor-to-be mounts the long flight of twenty-five steps, reverently kisses the foot of Peter's successor, is embraced by him, and there, on the Book of the Gospel, swears to defend the person of the Pontiff and his church.

The Pope then retires to the main altar of the basilica, and the future emperor, after having been arrayed in the imperial robes, is escorted by papal chamberlains and three assisting bishops through the central door, the " Porta Argentea ", which was opened only for the most solemn functions. Pausing thrice on his way to the high altar, he is blessed, prayed over, and anointed by the assisting prelates, the Bishops of Ostium, Porto and Albano, and he prostrates himself during the chant of the Litanies.

The emperor comes at last to the altar of St. Peter, and once more he is embraced by the Pope; then, when he has taken his place at a throne prepared for him near the altar, the Mass of the day is begun. To it are added a special Collect, Secret and Postcommunion " Pro Imperatore ", which are still to be found in the Roman Missal. After the Epistle and Gradual have been chanted, the emperor approaches the altar, and on his head the Pontiff places first a mitre, and then the imperial diadem, saying:

[1] Cf. *Liturgia Romana Vetus*, ed. Muratori, T. II, col. 455 ff., Venice, 1748.

[2] Cf. Malachias, 3: 1.

" Receive this sign of glory, the diadem of royal power, the crown of empire, in the name of the Father and of the Son and of the Holy Ghost, so that, scorning the ancient enemy and the defilement of all vice, you may love justice, mercy and judgment, and so live justly and mercifully and holily that you may receive the crown of the eternal kingdom from our Lord Jesus Christ Himself, in the fellowship of the saints." Then the sceptre and golden orb are given him. A long prayer follows next, asking temporal and spiritual favors for the ruler; and two blessings are pronounced over him, full of allusion to the authority of priests, prophets and patriarchs in the Old Law, and to that of Peter and Paul in the New.

Once more the emperor advances to the altar, and the Pontiff, taking from it a sword, gives it to him, charging him that it has been divinely dedicated to works of justice, the defence of the Church, of the poor and helpless, and the punishment of malefactors and foes of the Christian name. " Be mindful," says the Pope, " of Him whom the prophet foretold, saying: ' Gird thy sword upon thy thigh, O thou most mighty! ' "[3] an allusion to a Messianic psalm which tells of the excellence of Christ's kingdom. " But," the Pontiff adds, " remember that the holy ones of old conquered kingdoms not by the sword, but by faith."[4] The emperor draws the sword, brandishes it thrice " manfully " above his head, and restores it to its sheath.

The acclamation of the emperor is then sung: " Hear us, O Christ! To our lord N.—, unconquered emperor of the Romans and venerable forever, be salvation and victory! " A brief litany follows this, addressed to the Saviour of the world, to His Mother, and the saints, with the response, " Help thou him ".

The Mass then continues with the singing of the Gospel. At the Offertory, the emperor brings forward the chalice and cruets as would the subdeacon (" more Subdiaconi ") ; and later, in due place, he receives Communion from the hand of the Vicar of Christ.

The concluding rubric of the service is too interesting not to be quoted at length: " When the Mass is finished, he reverently receives the Pontifical blessing. Immediately thereafter he goes

[3] Ps. 44: 4.

[4] Cf. Heb. 9: 33.

to the place where the Pope is to mount, so that when he climbs into the saddle he may hold the stirrup, and taking the bridle, may be of assistance to him. Then mounting his own horse, let him ride beside the Pontiff as far as the Church of Sancta Maria in Traspadina, where after having embraced, they should take leave of one another—but not in spirit" ("non corde, sed corpore separentur"). It may be permissible to express regret that the latter injunction of this quaint rubric was not better observed on all occasions.

The solemn supplications of God, the various blessings that were pronounced, leave no doubt as to the sacred character with which civil power is invested in the eyes of the Church. Again and again the source of that power is indicated: "O God, in whose hands are the hearts of kings . . ."; "O God, creator of the world, author of the human race, governor of empires . . ."; "O Lord, God omnipotent, to whom all power and honor belong . . ."; "May He, who on earth gives power, bestow a reward in Heaven. . . ."

Throughout the whole service, too, there runs the theme of God's providence in the disposition of the world, a tracing of historical design through type and analogue, a process authentically Catholic. There are the oft-repeated allusions to Moses, Josue, David, Solomon, and those other great friends of God. There are the references and comparisons, fearlessly drawn, to Christ the King Himself, some of which have been pointed out above. One of the most striking of these allusions occurs at the end of the giving of the sword: " . . . A noble, just chieftain, may you deserve to reign eternally with the Saviour of the world, whose kingly character you bear in your title." Again, there is the invocation of the Postcommunion: "O God, who didst prepare the Roman Empire for the preaching of the Gospel of the heavenly kingdom . . ."—a phrase reminiscent of the title of Eusebius' work, *Praeparatio Evangelica,* in which that great historian endeavors to interpret the restless quest of Jew and Greek for truth, even as St. Paul interpreted the Athenian altar-inscription.

Thus is the new emperor made to feel that he is a part of a great tradition of wise and God-fearing rulers, one set apart by an almost priestly consecration as a shepherd of his people. That the peace and temporal prosperity of his realm are to be

his first concern need hardly be stressed: "Grant to him, Almighty God, that he be an invincible protector of his country. . . . Grant to him an abundance of grain and wine and oil and of all crops; that under his rule, health of body and untroubled peace may be throughout the land. . . ." These and similar petitions are to be found everywhere throughout the ceremony. And justice and fear of God are to be his guides in achieving his goal: "Under the inspiration of the Holy Spirit, may he rule with the equal scale of justice the people entrusted to him; and in all his works may he always fear Thee and strive to please Thee."

Receiving his power over a Christian people from God, ratified by the most solemn of blessings by God's Vicar on earth, it is not to wondered at that the emperor swears himself to the protection of the Church, of the Christian faith, of monks and hermits, and of the people of God; for he is constantly reminded that the rule of Christ, exercised by His Church, extends beyond the borders of earthly realms, up to the very throne-room of Heaven. Justice demands that the lower be subordinated to the higher, and civil power should coöperate with spiritual.

The whole spirit of the ceremony is contained in the following prayer, still to be found with but slight changes in the *Pontificale Romanum* (pars 1, p. 245): "May Jesus Christ our Lord, God and Son of God . . . pour out upon your head the blessing of the Paraclete through this anointing with holy oil, and make it penetrate to the innermost corner of your heart; in so far as you deserve to receive invisible gifts through this visible and perceptible one, and to reign eternally—when this temporal rule has been accomplished with justice and mercy—with Him who, alone without sin, and King of Kings, lives in glory with God the Father in the unity of the same Holy Spirit."

In the opinion of experts, our source, the Gregorian Sacramentary, dates from the seventh century. As was remarked before, the meaning and significance from a political point of view of what I have been describing lies in the light thrown by this liturgy on the nature of civil power and the character of the ruler as seen by the Church. Catholicism is compatible with any form of civil government provided it be in accord with the natural law, as Pius XI has recently emphasized in an encyclical to the Bishops of Spain, as well as in the condemnation

of *L'Action Française*. Yet peace, justice and equity will ever be hard of attainment in a state which in practice, even if not in theory, ignores the source of its authority. This old liturgy tells us in vivid terms what God expects of rulers, who should share at least indirectly in building a realm " of truth and of life, of holiness and grace, of justice, love and peace."

GERARD FRANCIS YATES, S.J.

ORIGIN OF THE BALTIMORE CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your readers will recall that a thoroughgoing study of the genesis of the Baltimore Catechism appeared in your issues of December, 1929 and December 1930. These articles were written by the Rev. John K. Sharp. May I add a reminiscence as a contribution to the history in question.

In 1888, I was one of a band of four who gave a mission in St. Michael's Church of Jersey City, N. J., of which Msgr. De Concilio was pastor at the time. At one of the meals, the Monsignor told us of his authorship of the Catechism. The following are the bare facts:

1. One of the Bishops appointed by the Plenary Council to prepare a Catechism for use all over the country came to Msgr. De Concilio to discuss the matter. At the time, the Monsignor was one of our more noted clerical scholars. The discussion wound up with the Bishop's requesting the Monsignor to draw up a Catechism for submission to the Committee of Bishops. He agreed to do so.

2. Thinking the matter over, Monsignor De Concilio came to the conclusion that it was not worth while taking much pains about the matter of drawing up a catechism, because the Bishops would dump it in the waste basket anyhow. He acted accordingly. The result was the so-called Baltimore Catechism. Its name should be " De Concilio's Catechism ".

3. When finished, Monsignor De Concilio sent the production to the Bishop with whom he had discussed the matter. He heard no more of it. Great was his surprise to see it in print and greater was his chagrin that the Committee of Bishops did not let him know of the purpose to publish it and give him a

chance to make it something really worth while. Multitudes have ever since been even more chagrined than the author himself. So far, the story of the authorship of the Catechism, as I got it from the lips of the author.

MARK MOESSLEIN, C.P.

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THE EPISCOPAL RING.

Qu. With the facilities you have for information on ecclesiastical subjects, will you kindly aid me in answering the following questions?

What is the origin of the bishop's ring, and what does it symbolize?

Is any definite size or style of stone prescribed?

May diamonds be worn?

Is any particular kind of stone prescribed for different personages, as: amethyst for bishops, emerald for archbishops, rubies or garnet for cardinals?

Is it proper to kneel and kiss the ring of any bishop wherever he may be met, or is this reverence due the particular bishop only in his own diocese?

These questions are frequently asked by members of a parish who are confused when they have the opportunity of meeting a bishop.

Different bishops have different methods of receiving the reverences of the people. Some will present their rings to be kissed; others will permit the ring to be kissed by those who kneel; still others will attempt to prevent the persons from kneeling to kiss the ring.

Recently I was at a function where there were two bishops, one a titular bishop and the other the bishop of a distant see. Surrounded by the same group of people, one bishop presented his ring to everyone and the other prevented those from kneeling to kiss his ring. These different attitudes bring questions to the minds of Catholics and naturally they turn to the nearest priest for answers. In my perplexity I am turning to you.

Resp. The ring symbolizes the spiritual marriage of a bishop and his church. At least from the beginning of the seventh century, it has been one of the principal insignia of episcopal rank. In a decree of Pope Boniface IV (A. D. 610) we read of monks raised to the episcopal dignity as "anulo pontificali subarrhatis". The Fourth Council of Toledo (633) tells us that if a bishop has been deposed from his office, and is afterward reinstated, he is to receive back the stole, ring and crosier

(" orarium, anulum, et baculum "). St. Isidore of Seville at about the same period couples the ring with the crosier and declares that the former is conferred as " an emblem of the pontifical dignity or of the sealing of secrets."

In the following centuries, however, the privilege of the ring was granted to other dignitaries not invested with the episcopal character, namely cardinals, abbots, prelates, some canons and doctors. The ring is always worn on the fourth finger of the right-hand.

There are three classes of ecclesiastical rings—Pontifical rings, gemmed rings, and simple rings.

The Pontifical ring, denoted as *annulus cordis* by the rubric of the Missal, is the one used in the celebration of Pontifical Mass. It should be large enough to be put on easily over the gloved finger, and is ornamented with one of the precious stones.

The gemmed (or ordinary) ring is the one habitually worn by bishops and prelates. It is embellished with a simple gem, or with a large stone surrounded by brilliants, according to the rank of the dignitary.

The simple ring is without gem, but has a plain gold bezel, on which a coat-of-arms or initials may be graved, so that it may be used as a seal.

According to canon 1378, duly created doctors have the right to wear, outside of sacred functions only, a ring with a gem and the " biretum doctorale "—the four-cornered biretta.

The Pope makes use of the pontifical ring when he officiates at High Mass. His ordinary ring is adorned with a *cameo* or cut gem. This is the exclusive privilege of the Pope.

Another ring, peculiar to the Pope, is the Fisherman's ring, with which papal briefs are sealed. This ring has a large bezel on which is engraved a figure of St. Peter fishing, with the name of the reigning Pope in this form—" Pius XI. Pont. Max." This ring is put on the Pope's finger as soon as he accepts his election to the papacy; then, he immediately takes it off and gives it to the Master of Ceremonies, to have his new name engraved on it. The Master of Chamber is custodian of this ring, which is the Pope's private seal. But the Secretariate of State has a duplicate of it, so that the ring kept by the Master of Chamber is seldom used. On the Pope's death the Fisherman's ring is solemnly broken.

The cardinals, besides their pontifical and ordinary rings, have a special one which they receive from the Pope when promoted to the Cardinalate. This ring is embellished with a sapphire (a stone reserved for cardinals) and has the arms of the Pope engraved inside.

When a prelate who has the right to wear a ring is created a cardinal, Roman etiquette prescribes that he take off his ring and abstain from wearing it until he receives from the Pope the cardinalitial ring.

Bishops, in virtue of their consecration, wear the pontifical ring when they officiate in pontificals. In ordinary life they wear a ring in which is set a large stone surrounded by brilliants. This stone may be of any of the so-called precious stones, except sapphire, which is reserved for cardinals.

The seven protonotaries apostolio *di numero* are entitled to wear the ordinary ring with one stone (" cum unica gemma "); and they wear also the pontifical ring when they officiate in pontificals.

The protonotaries apostolic supernumerary and *ad instar* use the pontifical ring when they celebrate Pontifical Mass; but, outside of that function, they are not entitled to wear a ring habitually.

With regard to kissing a bishop's hand, it is to be noted that it is the ring, and not merely the hand, of the bishop, which is kissed—his ring being the symbol of his close union with his Church, as well as the sign of his authority; and, by decree of Pope Pius X (18 March, 1909) an indulgence of fifty days, applicable to the souls in Purgatory, may be gained by devoutly kissing the ring of a cardinal, archbishop or bishop.

Should one bend the knee when kissing the episcopal ring? Yes, if the bishop is within the limits of his own diocese, as it is an acknowledgment of his jurisdiction as Ordinary. Outside of his own diocese, etiquette requires that he should permit a low reverence or bow due to his character as a bishop.

Accordingly, it is proper to bend the knee to a cardinal everywhere, to an archbishop in his province, to an abbot in his monastery; and to an apostolic delegate throughout the territory of his delegation.

See the interesting and precise information given on this subject in the *Catholic Encyclopedia* (Monsignor Maurice M. Hassett's article on " Rings " and on " The Ring of the Fisherman "); in Monsignor Barbier de Montault's *Le Costume et les Usages Ecclesiastiques*, and in John A. Nainfa's *Costume of Prelates of the Catholic Church*, Part III, chap. II, Ring (pp. 138-144).

PERCENTAGE OF BEESWAX IN LITURGICAL CANDLES.

Qu. What is the law concerning the percentage of pure beeswax required for liturgical candles?

Resp. In respect of the percentage of beeswax which liturgical candles must contain, let us beware of exaggeration, and follow simply the rules laid down by the Sacred Congregation of Rites in decree 4147, 14 December, 1904, and accurately translated in *Matters Liturgical*, edition of 1931, p. 34, n. 59: " The Bishops shall make every effort to provide that the Paschal Candle, the candle to be immersed in the baptismal water, and the two candles to be lighted at holy Mass, shall be, at least for the greater part, of pure beeswax. The other candles to be placed on the altar should be for the greater part or to a notable extent also of this same wax. In this matter parish priests and other rectors of churches and oratories may safely abide by the regulations made by the respective Ordinaries; nor are individual priests obliged to inquire anxiously about the quality of the candles when they are going to celebrate Holy Mass."

Soon after the promulgation of this decree of the Sacred Congregation, the Bishops of England and of Ireland decided that " the Paschal Candle and the two principal candles on the altar at Mass should contain at least 65 per cent of beeswax, and that all the other candles used on the altar should contain at least 25 per cent of beeswax." [1]

On the European continent, rubricists are more exacting. According to Hébert: (*Le Missel Romain*, pp. 62 & 63, n. 79), the Paschal Candle and the candles of the altar at Mass should contain 75 per cent of beeswax; the other liturgical candles should have 50 or at least 40 per cent of beeswax. This view is shared by Van der Stappen (vol. III, p. 59).

[1] Fortescue, edition of 1930, footnote on p. 8.

CHANT OF PATER NOSTER AT BENEDICTION.

Qu. In the September issue, p. 310, you answer that it is allowed to sing the Pater Noster according to the liturgical chant at Benediction. I have planned to have the children (or the entire congregation) sing the Pater Noster according to the chant at Low Mass. Am I right in thinking this is included in your interpretation?

Resp. During low Mass it is permissible to have the children or the entire congregation sing religious hymns in Latin or in the vernacular. Therefore they might be taught to sing the Pater Noster according to the liturgical chant. This has never been forbidden by the Sacred Congregation.

It seems preferable, however, to reserve to the clergy (priests or seminarians) the liturgical melody of the Pater Noster, as it is the celebrant alone who sings it at High Mass. The laity might sing it with a different melody: in Latin at Benediction, or in the vernacular at low Mass.

PERMISSION FOR BENEDICTION FOR A FEW SISTERS.

Qu. May an Ordinary give permission to a community of four Sisters to have public Benediction (i.e., with the monstrance) in their chapel once a week and even more often? The Sisters claim that even if only three of their number are present, their permission still holds. To what extent is the Ordinary limited by the condition, " nonnisi ex iusta et gravi causa praesertim publica," which canon 1274 §1 postulates for churches, and as I infer, *a fortiori* for semi-public oratories, where usually not even a server is on hand to help the priest at Benediction? If the Exposition and Benediction were celebrated in the church next door, a good-sized congregation would be present. Has the chaplain any obligation in this matter, or may he with quiet conscience follow the calendar of Benediction days which hangs in the sacristy?

Resp. An Ordinary may give permission even to a community of a few Sisters to have Solemn Benediction (i. e. with the monstrance) in their chapel once a week and even oftener. The " just and serious reason " required by canon 1274 need not necessarily be a public one.

Within the last fifty years, solemn Benediction has become more and more frequent throughout the Church, and especially in religious communities.

Most sisterhoods can get leave of the diocesan Ordinary for solemn Benediction once a week and on certain other days. This general custom fosters and rewards the Sisters' piety, and should be encouraged rather than restricted.

Nevertheless, when there are only four Sisters in a convent, it does not seem to deserve the canonical name of "domus formata" (which requires at least six professed members, according to canon 488, 5°). It would seem, then, unreasonable that these four Sisters should have solemn Benediction in their own chapel, especially at a very short distance from the parish church where solemn Benediction would attract a good-sized congregation. Let the chaplain submit the case to the judgment of his Ordinary.

CRUCIFIX WITH PLENARY INDULGENCE "TOTIES QUOTIES".

Qu. In the October issue of the REVIEW, page 414, I find the following statement: "It is unbelievable, however, that the Pope has ever attached to any crucifix a plenary indulgence to be gained *toties quoties* by any person who devoutly kisses such a crucifix".

"Believe it or not," I am happy to state that I have had such a crucifix in my possession since March, 1927. It was presented to me by the Very Reverend Father William of St. Albert, Superior General of the Discalced Carmelites, whose motherhouse is in the Corso d'Italia, Rome. This crucifix was blessed and indulgenced by a member of the community who had received that faculty from the Holy Father, for a limited number of crucifixes.

Furthermore, I received from a Carmelite Father whom I met in the Holy Land, another crucifix to which the same indulgence had been attached by the same priest.

I do not know whether there is any official record of the faculty given this Carmelite Father by the Pope. I merely state the fact, which can be verified by communicating with the Superior General of the Order.

Resp. We are grateful for this interesting information.

An important document published by the Sacred Congregation of Indulgences, 3 August, 1899, and approved by Leo XIII, 10 August, 1899, obliges us to question the authenticity of the rescript by which the Pope would have allowed a Carmelite priest to attach to a crucifix a plenary indulgence to be

gained *toties quoties* by any person who devoutly kisses such crucifix. The document we quote is entitled: "Regulae ad dignoscendas veras Indulgentias ab apocryphis"; i. e., "rules to distinguish true indulgences from apocryphal ones" (*A. S. S.* XXXII, p. 241). "Regula Sexta" is worded as follows: "Suspectae habeantur indulgentiae *plenariae* quae asseruntur concessae recitantibus *pauca duntaxat verba,* exceptis indulgentiis in articulo mortis."

Still more should one suspect the authenticity of a plenary indulgence to be gained whenever a certain crucifix is kissed by a person not in danger of death. (See also Tanquerey, "De Indulgentiis," n° 645, edition of 1930.)

INDULGENCE OF ORIGINAL PORTIUNCULA CHAPEL MODIFIED.

The recent declaration concerning the conditions for gaining the plenary indulgences in the Portiuncula chapel [1] may appear strange and difficult to understand, for those who are aware that the regulations concerning the Portiuncula indulgence have been fully revised by decree of the Sacred Penitentiary, 14 July, 1924.[2] This is all the more true in the light of the fact that the latest decree may be considered by some to refer to the identical question dealt with in an earlier declaration concerning the prayers prescribed for gaining the Portiuncula indulgence.[3]

In order that one may grasp the difference between these two pronouncements, it is necessary to bear in mind that the Portuncula indulgence proper [4] may be considered from a threefold standpoint.

I. The Portiuncula indulgence that can be gained in any Franciscan church throughout the world on the second day of August (i. e. from noon of the first to midnight of the second). It is this indulgence which is regulated by the decree of 10

[1] S. Poenitentiaria Apostolica, decree of 18 July, 1935—*Acta Apostolicae Sedis,* XXVII (1935), 315.

[2] *Acta Apostolicae Sedis,* XVI (1924), 345-347. See also the present writer's article "The Portiuncula Indulgence", ECCLESIASTICAL REVIEW, LXXXI (1929), 5-22.

[3] S. Penitentiary, dubia, 13 January, 1930—*Acta Apostolicae Sedis,* XXII (1930), 43. Cf. "Two Declarations concerning the Portiuncula Indulgence", ECCLESIATICAL REVIEW, LXXXIII (1930), 90.

[4] Others similar to the Portiuncula indulgence and sometimes said to be granted *ad instar Portiunculae* are not to be confused with the Portiuncula indulgence proper and do not enter into the present discussion.

July, 1924 [5] and the answers of the Sacred Penitentiary of 13 January, 1930.[6] The latest decree has no reference whatsoever to this indulgence.

II. The plenary indulgence of the Portiuncula Basilica. This Basilica is the immense church which houses the original chapel. A plenary indulgence for visiting this Basilica was granted by Innocent XII by the bull *Redemptoris*, 18 August, 1695, and confirmed by Pius X in the apostolic letter *Cum sicut ad Nos*, 11 April, 1909.[7] This plenary indulgence can be gained only *once a year* on any day by the faithful who visit the Basilica and fulfil the usual conditions of Confession, Communion and prayer for the intention of the Pope.[8] Neither is this the indulgence to which the recent decree of the Sacred Penitentiary refers.

III. Finally, there is the plenary indulgence to be gained every day as often as one visits the little Portiuncula chapel. It is to this indulgence that the decree under discussion refers. Despite the fact that in granting St. Francis's request Pope Honorius III had restricted the original indulgence to visits made to that chapel, from the first vespers of the second of August to the evening of this feast, it became an established custom that the faithful visited this chapel on all days of the year to gain this plenary indulgence at every visit. There is evidence that, among others, Paul III approved this custom and, as far as necessary, confirmed it in its entirety. But on the occasion of the seventh centenary of the foundation of the Order of Friars Minor Pope Benedict XV again confirmed that custom and, in as far as might be necessary, made an entirely new concession of the indulgence.

. . . consuetudinem, quae ab immemorabili tempore, uti iam diximus, in templo de Portiuncula invaluit, lucrandi indulgentiam eamdem etiam aliis anni diebus, praeter unicum designatum ab Honorio Papa, omni limitatione sublata, confirmamus et sancimus, vel, quatenus opus sit, veniam de integro concedimus, ut in posterum fideles ex utroque

[5] See footnote 2.

[6] See footnote 3.

[7] *Acta Apostolicae Sedis*, I (1909), 394-401; in particular, p. 399.

[8] Cf. S. C. Indulg., 25 Feb. 1739—*Decr. Auth. S. C. Indulg et. S. Reliq.* (Ratisbon, 1883), n. 128; decr. 15 March, 1852—*op. cit.*, n. 356; Mocchegiani, *Collectio Indulgentiarum* (Quaracchi, 1897), n. 989-993.

sexu, non tantummodo altera die mensis augusti, sed singulis quibusque anni diebus, quibus, *admissorum tantummodo sacramentali confessione rite expiati*, non Basilicam Patriarchalem Sanctae Mariae Angelorum, in qua ne die quidem augusti mensis altera talis indulgentia viget, *sed in ipsa situm sacellum de Portiuncula visitent, quoties idem sacellum contrito saltem corde ingredientur*, toties plenariam omnium peccatorum suorum indulgentiam consequi valeant.[9]

In this grant Pope Benedict XV prescribed only the two conditions (printed in italics) which St. Francis had placed—namely, confession and visit to the little chapel of Portiuncula: neither Communion nor prayer during the visit (the other usual conditions for such a plenary indulgence) was required.

The recent decree of the Sacred Penitentiary, however, has introduced a change in regard to this plenary indulgence which can be gained *toties quoties* in the original chapel of Portiuncula. The indulgence itself remains in force, but henceforth the two conditions placed by St. Francis and prescribed by Benedict XV will not suffice. In addition to these two conditions, the usual conditions for plenary indulgences are required — confession, Communion, visit to the chapel and during the visit the usual prayers (Our Father, Hail Mary, and Glory six times for the intention of the Pope).

For the recitation of these six *Paters*, *Aves* and *Glorias* a special provision is made. Ordinarily these prayers must be recited in full during the visit inside the chapel; but when a large number are making the visit at the same time, the chapel is too small to accommodate all inside the edifice. On such occasions therefore the faithful may begin the recitation of the prayers outside the chapel, continue them while passing through it and complete them after leaving it. The prayers are to be said in this manner as often as one wishes to gain the indulgence. It is obvious, then, that this latest decree concerning the Great Pardon affects only the conditions as they apply *in the original chapel of Portiuncula.*

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[9] Benedict XV, ap. letter, *Constat apprime*, 16 April, 1921—*Acta Apostolicae Sedis*, XIII (1921), 298-301. Italics mine.

ABORTUS FOETUS INANIMATI.

Qu. Do any authors writing since the Code maintain that the former theory distinguishing between the animate and inanimate fetus can be followed in relation to canon 2350 §1, so that it would still be probable that the censure would not be incurred if the abortion were committed in the early stages after conception?

Resp. Whatever value this distinction may have had, it has for a long time been discarded. Before the Code, several, if not all, prominent authors held that this outmoded distinction could have no force in excusing abortion in the early stages after conception, from the censure inflicted upon the crime in the constitution of Pius IX, *Apostolicae Sedis*, 12 October, 1869,[1] since the phrase that excommunication was incurred by "procurantes abortum, effectu secuto," by omitting all reference to the distinction, was meant to take notice of its rejection and had eliminated its application to the censure.[2]

Among the many post-Code authors consulted by the present writer not one has been found who still applies the ancient distinction to the censure incurred for abortion. On the contrary, all who advert to the distinction are more or less explicit in rejecting its application to canon 2350. Thus Sole writes: ". . . . *post secutam conceptionem, quocumque tempore eiiciatur*, sive foetus sit animatus sive inanimatus, *censura contrahitur*; lex enim generaliter loquitur."[3] And Cappello states: "Satis est, ad incurrendam censuram, ut foetus sit *humanus* et *immaturus*, relicta quaestione de tempore animationis (cfr. can. 747). Porro quilibet foetus ex muliere, si vivit, est humanus. Unde *humanus* est foetus a momento conceptionis, et ideo delictum procurati abortus inde a conceptione haberi potest."[4]

[1] III, n. 2, *Fontes*, n. 552.

[2] Cf. H. Noldin, *De Poenis Ecclesiasticis*, (10 ed., Innsbruck: Fel. Rauch, 1913), n. 93: "Nihil refert, quo tempore post conceptionem procuretur abortus, quia verba constitutionis non distinguunt inter foetum animatum et inanimatum, sed absolute dicunt: *procurantes abortum*."

[3] Iacobus Sole, *Praelectiones in Lib. V Codicis Iuris Canonici* (Rome: Pustet, 1920), p. 316-317.

[4] Felix M. Cappello, *De Censuris* (2 ed., Turin: Marietti, 1925), n. 384, 2. See also Albertus D. Cipollini, *De Censuris Latae Sententiae* (Turin: Marietti, 1925), p. 175; Prosdocimus Cerato, *Censurae Vigentes Ipso facto a Codice Iuris Canonici Excerptae*, (2. ed., Padua: Typis Seminarii, 1921), n. 50, d; Ioannes Chelodi, *Ius Poenale* (2. ed., Trent: A. Ardesi & C., 1933), n. 80; Johannes Cavigioli, *De Censuris Latae Sententiae*, (Turin: Libreria Editrice Internazionale, 1918), n. 161;

The moralists who are notoriously more lenient in such matters likewise do not admit that the distinction under discussion applies any longer to the incurring of the censure. Noldin, for example, in the recent edition repeats what is quoted above, in footnote 2, from his tenth edition verbatim, except that the word *canonis* replaces the word *constitutionis*, but he makes the rejection of the former theory stronger by adding the parenthetical remark: " leges recentes ab antiqua et obsoleta hypothesi fetus inanimati praescindere censentur." [5]

The present writer does not pretend that he has consulted all the authors who have written on this subject since the Code was published; he cannot therefore assert that no approved author still applies the distinction between the *foetus animatus* and the *foetus inanimatus* in the interpretation of canon 2350 § 1. He has not found a single recent author who still clings to it.

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BOGUS SUBSCRIPTION CANVASSERS.

The Catholic Press Association is doing its best to break up the band of dishonest subscription solicitors who are travelling about the country. Several of these swindlers are preying on the clergy by various schemes, especially by collecting money for magazine subscriptions. They take subscriptions for any publication and pocket the money. They use printed receipts which are quite fraudulent. They pretend to represent all sorts of

Nicolaus Farrugia, *Commentarium in Censuras Latae Sententiae* (2 ed., Melita; Typographia " Malta ", 1921), n. 63; Eduard Eichmann, *Das Strafrecht des Codex Iuris Canonici* (Paderborn Schöningh, 1920), p. 176; *Lehrbuch des Kirchenrechts* (4 ed. Paderborn: Schöningh, 1934), II, 427; Mario Pistocchi, *I Canoni Penali,* (Turin: Marietti, 1925), p. 170-171; Matthaeus a Coronata, *Institutiones Iuris Canonici* (Turin: Marietti, 1935), IV, 458; Albertus Blat, *Commentarium Textus Codicis Iuris Canonici* (Rome: " Angelico ", 1924), V, 250; Vermeersch-Creusen, *Epitome Iuris Canonici* (4 ed., Malines: H. Dessain, 1931), III, n. 551, 1.

[5] 24 ed. (1931), n. 92, 1. Cf. Eduarus Genicot, *Institutiones Theologiae Moralis,* (12. ed. Louvain: Museum Lessianum, 1931), II, n. 607; Aertnys-Damen, *Theologia Moralis,* (11. ed., Turin: Marietti, 1928), II, n. 1073, 1°; D. Prümmer, *Manuale Theologiae Moralis,* (4-5. ed., Freiburg i. B.: Herder, 1928), II, n. 142, 1; Sabetti-Barrett, *Compendium Theologiae Moralis,* (23 ed., New York: Pustet, 1931), n. 997, repeating verbatim what was also asserted before the Code in the 16th ed. (1902), n. 1008.

circulation companies which do not exist. They approach their victims with tales so cunning and ingenious as to deceive even the wary.

It would be well for priests to be on guard against these dishonest solicitors, and to report suspicious characters of this kind to the nearest Police Department, and to the Catholic Press Association, 64 West Randolph Street, Chicago, Illinois.

The REVIEW has never authorized any travelling subscription solicitors, and our readers are requested to beware of the devices of these deceitful collectors.

PERMISSION FOR EXPOSITION OF BLESSED SACRAMENT ON FIRST FRIDAY.

Qu. What permission is required to have Exposition of the Blessed Sacrament during Mass on the First Friday?

Resp. According to canon 1274, § 1, the permission of the diocesan Ordinary is necessary and sufficient that the Blessed Sacrament may be exposed during the Votive Mass of the Sacred Heart allowed on the first Friday of each month, by decree 3712 of the Sacred Congregation of Rites.

The exposition may be permitted by the Ordinary even if the Votive Mass is a low Mass. This Votive Mass, even if it is not chanted, has all the privileges of a "Missa votiva solemnis." (Decrees 3731, ad 1; 3769, ad 3; 3773).

SAYING MASS IN CHRONOLOGICAL ORDER OF RECEIPT OF STIPENDS.

Qu. The following question has at different times been discussed by priests of my acquaintance. Is a priest bound to say Masses for which he has received manual stipends in the exact order of time in which he received the stipends?

Resp. A priest who has received several manual stipends is not bound to say the Masses in the strict chronological order in which he accepted the stipends, unless he promised to say this or that Mass on a set day agreed upon by the priest and the donor of the stipend. This is the clear teaching of canon 833: "Praesumitur oblatorem petiisse solam Missae applicationem; si

tamen oblator expresse aliquas circumstantias in Missae celebratione servandas determinaverit, sacerdos, eleemosynam acceptans, ejus voluntati stare debet." And, in regard to the special circumstance of time, canon 834 adds the following precise regulations:

§ 1. Missae pro quibus celebrandis tempus ab oblatore expresse praescriptum est, eo omnino tempore sunt celebrandae.

§ 2. Si oblator nullum tempus pro Missarum manualium celebratione expresse praescripserit:

1° Missae pro urgenti causa oblatae quam primum tempore utili sunt celebrandae;

2° In aliis casibus Missae sunt celebrandae intra modicum tempus pro majore vel minore Missarum numero.

§ 3. Quod si oblator arbitrio sacerdotis tempus celebrationis expresse reliquerit, sacerdos poterit tempore quo sibi magis placuerit, eas celebrare, firmo praescripto canonis 835.

BRIDESMAID IN SANCTUARY DURING NUPTIAL MASS?

Qu. Would you be kind enough to give me an answer to the following question.

Is there any particular or general ecclesiastical legislation permitting or forbidding bridesmaids or other female attendants at weddings to remain in the sanctuary during the Nuptial Mass? The general practice seems to be that they leave the sanctuary after the ceremony, and only the bride (with the groom, of course) remains. In this matter, as in some others, there is a difference of opinion among priests. I have heard some eminent divines say that the only exception the Church makes in regard to women being in the sanctuary during the Sacrifice of the Mass, or Benediction, is in favor of the bride during Nuptial Mass. It seems proper that this privilege should not be extended to others without special permission or rule of the Church.

Resp. The Sacred Congregation of Rites has issued several decrees which exclude from the sanctuary of a church the laity of both sexes: "Laicis non licet tempore Officiorum divinorum in presbyterio stare vel sedere." This general statement of the "Index Generalis" of the *Decreta Authentica*", p. 251, refers the reader to decrees 96 ad 6, 157, 175, 275, 1258 ad 2, 1288.

The decree last referred to is especially worth quoting: "Eminentissimi Sacris Ritibus praepositi, ea qua possunt solicitudine

summopere studentes tollere scandala, utque ecclesiae, qua decet reverentia et devotione venerentur, committunt ac, expresse praecipiendo, mandant Episcopo Senogalliensi, ut omnino et sub poenis ejus arbitrio exequi faciat et curet decreta ejusdem Sacrae Congregationis edita sub die 28 Aprilis proxime praeteriti, quibus declaratur, *non licuisse neque licere saecularibus ascendere chorum et presbyterium.*"

A remarkable exception to this strict law is made for the wedding ceremony on behalf of the bride and the bridegroom and of their witnesses of both sexes, by the rubrics of the Ritual and the Missal. See "Rituale Romanum" (of 1925), tit. VII, cap. II: "Ritus celebrandi Matrimonii Sacramentum", No. 1: "Parochus . . . coram duobus saltem testibus, virum et mulierem ante altare genuflexos . . . de consensu in Matrimonium interroget." The bridegroom and the bride must be "kneeling before the altar," and, of course, the official witnesses (best man and bridesmaid) must stand near them to witness their answers to the priest's questions.

Likewise, a rubric of the Mass pro Sponso et Sponsa requires that the two spouses be again kneeling before the altar while the priest recites over them the two sets of prayers which constitute the "Benedictio Nuptialis" properly so-called: "Dicto Pater Noster, Sacerdos antequam dicat Libera nos, stans in cornu Epistolae versus Sponsum et Sponsam ante Altare genuflexos, dicit super eos sequentes orationes."

Accordingly it is permissible that the spouses remain in the sanctuary during all the wedding Mass, else they would be obliged to come back to the foot of the altar to receive the "Benedictio Nuptialis".

The witnesses, however, cannot invoke the same reason for themselves, and should not remain in the sanctuary during the Mass. Nevertheless long-standing custom and space conditions in the sanctuary may at times justify a less rigid application of the law.

PUBLIC PRAYERS IMMEDIATELY AFTER LOW MASS.

Qu. Is there any ruling from the Holy See which forbids the addition of other prayers, e. g., pro pace, pro defuncto, etc., to the prescribed Ave, Salve Regina, etc., after low Mass?

Resp. Canon 818 gives the general principle that a priest in saying Mass should not, of his own accord, add any ceremony or prayers to those prescribed by the Missal: " Reprobata quavis contraria consuetudine, sacerdos celebrans accurate ac devote servet rubricas suorum ritualium librorum, caveatque ne alias ceremonias aut preces proprio arbitrio adjungat."

Likewise, by decree 3157 ad 7, the Sacred Congregation of Rites, 31 August, 1867, required the permission of the Ordinary for a priest to add public prayers after Mass, but before he takes off the sacred vestments. " Quaeritur: An possint praecipi, aut saltem permitti aliquae preces recitandae ad Altare post Missam, non depositis sacris vestibus? Resp. Affirmative; dummodo preces dicantur assentiente Ordinario."

However, on June 23, 1893, the Sacred Congregation, by decree 3805, allowed the Ordinary to permit the custom, obtaining in several churches of his diocese, of reciting after a low Mass and after the prayers prescribed by Leo XIII, several indulgenced prayers for the souls in Purgatory, i. e. De profundis, the acts of faith, hope, and charity, an invocation to the most Sacred Heart of Mary and the Oratio pro defunctis.

Lastly, the Sacred Congregation of Indulgences, in 1904, allowed the public recitation of the Divine Praises, " Blessed be God," after Mass and enriched it with an indulgence of two years. See *Raccolta* (edition of 1930) No. 582, p. 439.

CARRYING ELECTRIC LIGHT BEFORE BLESSED SACRAMENT IN HOSPITAL.

Qu. In carrying the Blessed Sacrament to the sick in a hospital, may the priest direct a server to carry an electric lamp?

Resp. In a Catholic hospital when the Blessed Sacrament is carried from the chapel to the sick, all the rubrics of the Rituale Romanum, tit. IV, cap. IV, should be observed. Rubric No. 6 reads as follows: " Deferri debet hoc sanctum Sacramentum ab ecclesia ad privatas aegrotantium domos . . . semper lumine praecedente." The Sacred Congregation has often ordained that electric lights are not to replace the liturgical lamps or candles before the Blessed Sacrament.

Wuest-Mullaney in *Matters Liturgical,* No. 62, translate accurately decree No. 4206 of the Sacred Congregation of Rites: Electric lights are forbidden not only when used in connexion with wax candles on the altars, but also when employed instead of the candles which are prescribed before the Blessed Sacrament or the relics of the saints. In other parts of the church and in other cases, electric illumination is left to the prudent judgment of the Ordinary, provided that, in all things, the gravity which the holiness of the place and the dignity of the Liturgy demand, be duly observed.

INTENTION FOR GAINING INDULGENCES.

Qu. What intention, if any, is required that the faithful may gain the various indulgences attached to pious acts and sacramentals which they frequently seek? Are these gained irrespective of the knowledge of their existence?

Resp. "A general intention of gaining all indulgences is sufficient," says the *Raccolta* of 1930 (eleventh edition, p. xiii). "It should be renewed from time to time—say, every morning." This statement translates canon 925, § 2 of the Code: "Ut subjectum capax indulgentias revera lucretur, debet habere intentionem saltem generalem eas acquirendi, et opera injuncta implere statuto tempore ac debito modo secundum concessionis tenorem."

Tanquerey in his "Appendix de Indulgentiis" (eleventh edition, No. 625), commenting on the canon just quoted, affirms that it is sufficient to have the intention of gaining all the indulgences attached to our good works, even if we do not know that an indulgence may be gained by this or that prayer or practice. "Requiritur intentio indulgentias lucrandi, non quidem specialis, qua quis intendat specifice hanc vel illam indulgentiam lucrari; sed generalis, qua quis velit omnes acquirere indulgentias quas potest, etiamsi nesciat utrum tali vel tali operi adnectantur. Nec requiritur actualis, sed sufficit virtualis intentio, imo probabilius habitualis, ea scilicet quae fuerit semel elicita et non rectractata."

He considers it advisable to renew every morning the intention of gaining all the indulgences attached to the prayers and

good works of the day: " Optimum est consilium renovare quotidie intentionem lucrandi omnes et singulas indulgentias quae in decursu diei acquiri possunt, quo promptius ac ferventius peragantur opera quibus indulgentiae adnectuntur."

The same opinion is held by Vermeersch-Creusen's *Epitome Juris Canonici,* fourth edition, volume II, p. 128, No. 214: " Opinio quae fit communis sufficere tenet intentionem, semel habitam et non retractatam, lucrandi omnes indulgentias quarum condicionibus sit satisfactum, etiamsi ignores indulgentias quae lucrandae prostant. Id tenent Genicot, II, 404; Prümmer, III, 550; Marc-Gesterman-Raus, II, No. 1731."

MUST THE MASS INTENTION INCLUDE TWOFOLD MEMENTO?

Qu. Is the " intentio missalis " to be inclusive of both mementos, so that, if the stipend received for the intention of the living is it to be understood to include the obligation of remembering the dead of the family or relative of the offerer, the particular becomes predominantly offered according to his intention?

Resp. The intention for which a stipend has been received and for which therefore a Mass is said, is not " inclusive of both mementos ". In other words, if the stipend has been received for the recovery or conversion of a living person, the priest who says Mass for this intention is not obliged to remember in the memento of the dead the deceased relatives of the living person in whose behalf the Mass is offered. To do so is praiseworthy but not obligatory.

In accepting a stipend a priest obliges himself to say Mass for the donor's intention, and nothing else, unless some other circumstance has been specified by the donor and accepted by the priest. So says canon 833: " Praesumitur oblatorem petiisse solam Missae applicationem. Si tamen oblator expresse aliquas circumstantias in Missae celebratione servandas determinaverit, sacerdos, eleemosynam acceptans, ejus voluntati stare debet."

Criticisms and Notes

COLLEGE MEN. Their Making and Unmaking. By Dom Proface. New York: P. J. Kenedy and Sons. 1935. Pp. x+314.

The author of this volume, who writes under a pen-name in order to protect the confidences of the many students whom he has counseled, is a former member of the Executive Committee of the Eastern Association of College Deans and Advisers, and an authority in the field of Catholic educational theory and practice. *College Men* lives up to its title. It is a veritable gallery of campus types etched by a master hand. The author writes from observation and experience, and he displays a deep insight into the problems which confront modern youth. In a series of dialogues between the author and his protégés, practically every topic of interest to college men is subjected to keen and witty analysis.

After a foreword by Dr. Theodore A. Distler, Dean of Lafayette College, and a brief introduction by the author, we are transported at once into the " Land of Bewilderment "—the college campus, where me meet various types of students, whose paramount need is wise counsel. In the fifteen chapters that follow, this counsel is dispensed not in the form of dull preachments but in a sprightly dialogue of give-and-take. Each chapter deals with a problem of student life. The treatment is logical and thorough, and the solution is always in accord with right reason and Catholic Action. The chapter headings indicate the wealth of material which will be found in this volume, as witness Freshman Folly—and Wisdom, Campus Finance, On Being a Gentleman, On Planning a Life, Playboys of the Campus, The Way of Health, On Being Socialized, The More Abundant Life, etc.

This book is delightfully concrete. The author poises his college men clearly before us, and he presents their problems with an engaging candor. Issues are clarified by vivid illustrations, and counsel is wedded to the persuasives of humor, sympathy and a manly Christian appeal. This book is a guide and stimulus to right thinking on the problems of modern collegians, and as such it should prove helpful to any young man who is now in college or who is intending to go there. It can also be recommended to parents and to advisers of youth—in fact, to all who are interested in the constructive development of young men. In format this volume is a delight to the eye: its attractive binding and beautiful letterpress should aid in making it a popular gift book.

A SURVEY OF CLASSICAL ROMAN LITERATURE. By Dean Putnam Lockwood. Two volumes. Prentice Hall, Inc., New York. 1934.

The purpose of this work is to furnish reading material for Fifth Year Latin, or in other words for the first year of Latin in college for those who have entered with four years of high-school Latin. The selections in volume I range from the Twelve Tables to Catullus, but the emphasis is really placed on Plautus, Terence and Catullus in the 156 pages out of a total of 229 pages devoted to introductory material and texts. According to his scheme on p. xii, the author allowing for forty-four recitations in the first semester, would allot two recitations to the *Introduction*, Andronicus and Naevius, eight to Plautus, one to Ennius and Cato, six to Terence, three to the Auctor ad Herennium, three to Caesar, six to Cicero, two to Lucretius, and thirteen to Catullus. The selections in volume II range from Sallust to Gaius, but the emphasis is placed on Horace, the Elegists and Pliny the Younger. Allowing for 44 recitations in the second semester, the author would allot one recitation to Sallust, three to Livy, one to Vitruvius, two to Vergil, ten to Horace, six to the Elegists and Phaedrus, three to Seneca the philosopher, one to Petronius, one to Statuis and Martial, three to Tacitus, six to Pliny the Younger, three to Juvenal, three to Suetonius, and one to Gaius.

The introduction to the various periods and authors and explanatory notes are written in a lively style, which gains nothing however by occasional lapses into what may be described as mere breeziness or flippancy. The volumes as college texts are not furnished with special vocabularies but at the end of each all difficult or unusual words and phrases are defined or explained.

The reviewer is not convinced that many short selections from numerous writers will lead to a better understanding and appreciation of Latin literature than relatively long selections from the few greatest Latin authors. Furthermore, even admitting the validity of the present survey in principle he would prefer a different emphasis in the case of several Latin writers represented. But he does not wish to quarrel with Professor Lockwood on either score. On the other hand, he feels that he must disagree unequivocally with the Professor in the choice of certain selections. For obvious reasons there was no need to present the *Miles Gloriosus* and *Epidicus* of Plautus in place of such plays as the *Captivi* and *Rudens*, which are in every way superior. Among the few selections from Livy it was hardly necessary to include the Rape of Lucrece, when there was so much other material of a dramatic interest to choose from. And it is indeed surprising to find in

a book intended for college freshmen the story of the Widow of Ephesus from Petronius, one of the most salacious and suggestive tales in Greek and Latin literature.

Catholic students will scarcely accept syncretistic explanation of Christianity suggested in Vol. I, pp. 13, 14 ff., an explanation which indicates that the author has not advanced in his rationalism beyond Orpheus.

LES SOURCES DE L'AMOUR DIVIN. La Divine Présence d'après Saint Augustin. F. Cayré, A.A. Paris, Desclée de Brower, (Bibliothèque Augustinenne).

Father Cayré has again made an important contribution to Augustinian studies in this book. Through his profound knowledge of St. Augustine's thought based on an unusually complete acquaintance with his voluminous works he has been able to give a new insight into St. Augustine and to make us appreciate better the significance of the great Bishop of Hippo as a master of the spiritual life in doctrine and practice.

The book begins with a fine preface by Jacques Maritain. It contains some excellent comment and reflexions on the philosophy of St. Augustine as compared with that of St. Thomas suggested by a reading of the present work. A long Introduction then follows, in which Father Cayré deals in a penetrating and clear manner with these points: St. Augustine, master of the spiritual life, Augustinianism, the doctrinal method of St. Augustine, the Augustinian philosophy, and the evolution of St. Augustine's thought. After this valuable Introduction, which well deserves the praise bestowed upon it by M. Maritain, the author takes up the main theme of his book in four chapters: I. The Temple of God; 2. God and His Image in Man; 3. The God-Man; 4. The Gift of God. Each chapter is well documented with references from St. Augustine's writings.

The book contains also useful tables of St. Augustine's works arranged first in chronological, and then in systematic and historical order, a valuable bibliography of studies on the spirituality of St. Augustine, and a good Index.

It is a pleasure to recommend without reserve a book of such high quality on such an important subject. Father Cayré, editor of the Bibliothèque Augustinienne, is doing splendid work in Catholic Patristic scholarship by writing or sponsoring books like this, equally distinguished for sound critical learning and for admirable piety.

ELLENISMO E CRISTIANESIMO. Rev. Luigi Allevi. Milan. 1934. Societa editrice " Vita e Pensiere ".

This work is based on a series of articles contributed by the author between the years 1924 and 1931 to *La Scuola Cattolica, Rivista Pedagogica,* and *La Rassegna Nazionale.* Hence we have here a number of separate studies on various phases of the subject, Hellenism and Christianity, rather than a systematically written book. But as the author points out, his preoccupation with certain basic problems gives his book, at least in a general way, coherence and unity.

The work is divided into three parts: Part I, Problems, deals in four chapters with the following topics: The Hellenism of St. Paul, The Ancient Mysteries and the Sacraments, Christian Scientific Thought, and Christianity and Slavery in the Letter to Philemon. Part II, Schools, is made up of three chapters entitled respectively: The Oldest Catholic University; The Didascaleion of Alexandria, Other Early Christian Schools, and The Fortune of a Program of Studies (i. e. the development and influence of the Liberal Arts Curriculum). Part III, Personalities, treats in three chapters, Vergil and Pagan Prophecy in Christian Writers, Cicero in the Ancient Christian Literature, and St. Paulinus of Nola and the Decline of Ancient Civilization.

Father Allevi's book contributes nothing essentially new on its subject but it is well worth reading as a work of popularization in the best sense. The author shows that he is thoroughly conversant with the ancient sources and that he has read widely and critically in the more important modern literature dealing with his theme not only in Italian but also in German, French and English. Furthermore the book is written in a clear and unpretentious style that makes its reading very pleasant as well as informing. It is a pity that the work is not furnished with an Index.

THE BLESSED TRINITY. By the Rev. Valentin Breton, O.F.M. Translated by the Rev. B. V. Miller, D.D. Herder, St. Louis. Pp. viii+240.

The author set himself no easy task when he undertook to present to the man in the pew the Church's difficult teaching regarding the mystery of the Blessed Trinity. Discarding for the most part the technical language of the Scholastics, Fr. Breton explains such philosophical ideas as substance, subsistence, essence, person, nature, in plain understandable terms so that the man of average education may read this book with interest and profit. Dividing the book into three parts, labeled historical, theological and devotional, the author accordingly

treats the Blessed Trinity as a fact of revelation first adumbrated in the Old Testament, and plainly stated in the New; then he examines and explains the official teaching of the Church through the declarations of the popes, councils and theologians; finally, he stresses the part which the Blessed Trinity plays in the sanctification of the human race.

All through the treatise the Fathers are quoted extensively and the saints who practised special devotion to the great mystery are singled out and presented for imitation. Notable is the devotion of St. Francis of Assisi who, as the author says, was wont to invoke in his writings the names of the Father, Son, and Holy Ghost, and also to group in triplets his words and ideas. Interesting, too, is the part this devotion played in the history of the Franciscan order, and striking is the statement that the Franciscans were the first to recite the office of the Blessed Trinity, which was later incorporated into the Roman Breviary. A book presenting such a recondite subject in such clear and interesting style to the person of ordinary education cannot fail to produce much spiritual fruit and hence deserves wide circulation.

PAUL WILHELM VON KEPPLER, Bischof von Rottenburg: ein Künder katholischen Glaubens. By Adolph Donders. Freiburg im Breisgau, Herder & Co. Pp. x+237. 1935.

Those who have known von Keppler the author, have an opportunity to meet in the pages of this book von Keppler the man. Professor Donders has painted a portrait warm, vivid, pulsating with life. The frontispiece is a picture of Bishop von Keppler, the forehead that of a thinker, the eyes full of energetic fire. Within the pages of the book that picture comes to life—Paul Wilhelm von Keppler, a "herald of the Catholic faith". Donders's object, according to his own avowal, has been to save Bishop von Keppler from oblivion. With all the skill at his command he attempts to revivify the man. Intimate glimpses of von Keppler are given by the introduction of part of his personal correspondence, extracts from his lectures, sermons, and books. A friend writes, understandingly, of a friend.

Priest, professor and bishop—each position von Keppler filled with masterful energy. But one side of Bishop von Keppler might well be mentioned in a special way. At one time professor of homiletics, he entertained a sincere love for preaching. That love never deserted him, and it expressed itself in word, deed, and writing. He was convinced that the saying, "First thoughts are the best," was wrong, and he strongly urged keeping a wastepaper-basket handy when writing a sermon. He was of the opinion that sermons depend more on the knees than on schools, more on meditation than on much talk.

Although Professor Donders's book was written primarily for Germany and dedicated to the German episcopacy, the appeal of von Keppler cannot be limited to one country. " He was a burning and a shining light " (John 5: 35)—to those in joy, to those in sorrow. Such emotions are human and the same the whole world over.

THE SPIRITUAL TEACHING OF ST. JOHN EUDES. Translated from the French of Charles Lebrun, C.J.M., by Dom Basil Whelan, O.S.B., M.A. Sands & Co., London. Pp. 262. 1935.

St. John Eudes bases his teaching on Christology, stressing especially the Mystical Body. He simplified sublimest truths for the people in practical language and treatment, and emphasized the teaching of dogma by incorporating it in prayers and devotions. These are the credentials for the popularity of St. John Eudes to-day.

After a brief sketch of the life of St. John and the circumstances surrounding the writing of his individual works, the author of the present book begins with the core of Christology, " Devotion to the Incarnate Word ". The second chapter deals with prayer. With St. John prayer is essentially theocentric. " Prayer is a participation in the life of the angels and saints, in the life of Jesus and His most holy Mother, and even in the life of God Himself and of the Three Divine Persons." Hence " prayer is the true and proper function of man, for man is created only for God and for union with Him." Vocal prayer is mental prayer vocalized. Of the Divine Office St. John says: it continually occupies the saints, angels and the Blessed Trinity. We are unworthy to recite it, for, strictly speaking, " there is but one Jesus praising and glorifying God throughout the universe. . . . He continually praises Him upon earth by Himself in the Blessed Sacrament upon our altars and also by all holy souls on earth who praise God. In consequence of such awful truths St. John bids us to foster devotion by dedicating the various hours to the principal mysteries in the life of Jesus. In treating the Holy Mass St. John logically teaches the priesthood of the laity: " Just as the people make one priest with Jesus Christ, so they are present as holocausts and victims making but one victim, and so they must be immolated and sacrificed with the same Jesus Christ to the glory of God."

A chapter follows on the Christian virtues. The last chapter of the book deals with the priesthood. The priest is said to participate in the divine maternity of Mary, and St. John does not hesitate to call Mary " the sister of priests ". Again, the priesthood is said to be " a sort of participation of the noblest operations of the Three Divine Persons ". The Catholic priesthood is not distinct from that of Jesus

Christ: it is but an extension and partial participation in it. " There is but one Priest, and that is Jesus Christ, the Supreme Priest, all other priests being but one with Him. You (priests) are the eyes, the mouth, the tongue and the heart of Jesus Himself " by your functions. From this it follows that the " Catholic priest has something of the divine in him ".

At first blush some isolated passages of the book may seem to be on the shadow side of pantheism, but the doctrine in its proper setting is but a flower grown from the soil of St. Paul's theology. Some may think this teaching too lofty for our egocentric selves and for our present-day laity, but it is the experience of many priests that the ordinary man is eager for such doctrine. The phrase, " the sacred hearts of Jesus and Mary," seems rather unusual in English. The reviewer began to read this book with the idea of taking notes. Soon, however, the task grew unwieldy, and he resolved to mark striking passages for future copying. Before long he became convinced that nothing short of a complete copy could satisfy him, and he thinks many readers will judge likewise.

IL LIBRO DU SALMI. P. Marco M. Sales, O.P., Maestro del S. Palazzo Ap. Lega Italiana Cattolica Editrice: Turin. Pp. 374, with 4 maps and 35 Reproductions of Ancient Monuments illustrating the Text. 1935.

This volume, the only one with which the present reviewer is acquainted, belongs to " La Sacra Bibbia ", edited by the same author. According to the descriptive leaflet accompanying the book, the New Testament has already appeared complete in two large volumes of some 600 pages each. This is the fifth volume of the Old Testament series in which so far there have been published the volumes on the Pentateuch (vol. I, in 2 parts of 494 and 244 pp.) on Josue to II Kings (Samuel) (vol. II; 370 pp.), III Kings to II Paralipomenon (vol. III; 428 pp.) and on Esdras to Job (Vol. 14; 400 pp.).

The Latin text of the Vulgate is paralleled by the revised Italian translation of Monsignor Martini. The Notes occupy half of each page, often more than half. They are, therefore, quite full and go far to answer the various questions which the text suggests to the reader of the Psalms. The explanation of each Psalm is preceded by a sufficiently developed introduction stating the author's conclusions regarding the subject, divisions, origin of the Psalm. The explanation itself, instead of taking each verse separately, takes the verse groups or strophes and considers separately, when necessary, the sense conveyed by the Vulgate and by the Hebrew, when these two texts do not agree.

An examination of a number of passages bears out the claim of the leaflet that the "Notes" are "corrispondenti alla odierna critica biblica". Not that the author discusses all the modern hypotheses; this is not his object, which is to supply the Italian clergy with what is necessary to read the Biblical text in a profitable manner. But the author shows himself acquainted with the difficulties and avails himself of the services of modern scholarship to solve those difficulties.

LE PROBLEME DU SALUT DES INFIDELES. Louis Caperan. Toulouse, Grand Séminaire. 1934. II Vols. Essai Historique, pp. x+616; Essai Théologique, pp. vii+146.

This is the third edition of a famous work for which theologians have been waiting a long time. It was published for the first time twenty-two years ago, but the second edition was destroyed during the occupation of Lille in the world war, and the work has been out of print ever since.

Caperan's work created a stir in theological circles when it first came out. Bainvel praised its theological soundness and vigor of thought. Rivière hailed it as a classic on an important chapter in the tract on grace. Billot called attention to its completeness, and to the erudition and faculty of careful analysis displayed by the author.

The *Essai Théologique* discusses vestiges of primitive revelation and interior inspiration as extraordinary means of salvation for unbelievers. As to the manner in which unbelievers are saved, three opinions are considered. The first two are the theories of the conversion of unbelievers after death and of the reception of deceased unbelievers in Limbo. The theological difficulties that militate against both these theories are masterfully presented. The author accepts a third opinion, the traditional opinion in the Church, which maintains that salvation is offered to all men during life. If man coöperates with the first graces that are given him, he will be led, step by step, to faith and justification.

Sabatier ignores this position of the Church. When he speaks of the *tragic problem* of the salvation of unbelievers, he implies that revealed religion has failed to save them. There are others who say that the doctrine of the salvation of unbelievers is only a belated concession, on the part of the Church, to modern thinkers. To assert this is to display one's ignorance of the history of doctrine. Caperan shows in his *Essai Historique* that the doctrine asserting that salvation is offered to all men, has always been held in the Church. This doctrine is found in the writings of very early Fathers. Justin, Irenaeus, Clement of Alexandria speak of salvation being offered to all men

(*Essai Historique*, pp. 49, 53, 59, 69). The Fathers make frequent use of the example of Cornelius the Centurion (Acts of the Apostles, 10: 28), to show that coöperation with grace on the part of pagans will bring them justification. Hence the dictum, *Extra Ecclesiam nulla salus*, must be explained in such a way as not to make void the equally true dictum, *Facienti quod est in se Deus non denegat gratiam.* One may not deny the invisible working of grace in those who, without fault of theirs, are not members of the True Church. Modern Protestant theologians hold a tolerant view regarding the salvation of unbelievers. But in doing so they run counter to Protestant tradition. Zwingli, alone of the Reformers, held that it was possible for pagans to be saved.

The theory of the conversion of unbelievers after death was held by some Fathers in the first three centuries. This theory was held in regard to those who had died before the coming of Christ, more than in regard to contemporary unbelievers. Some Fathers of these early centuries found it difficult to imagine a case of an unbeliever who remained in good faith outside the Church. This doctrine was revamped by Protestant theologians in the nineteenth century.

The theory of the admission of pagans into limbo was a makeshift. Whether it be considered as proposed by Seyssel in the fifteenth or by the apologists of the nineteenth century, it was merely an easy way out of a difficulty. It was an unnecessary theory, for the traditional opinion answered the difficulties as well.

The Scholastics demanded of every person for justification, an explicit faith in Christ. Theologians to-day, generally, do not make such demands of unbelievers who are invincibly ignorant of the Church. The difference between these two opinions is not fundamental. The Scholastics had a very limited knowledge of geography. They held that in every country there were at least *echoes* of the preaching of either the Apostles or of some later missionary. Hence all people in these countries were vincibly ignorant of the truth of revelation. With the discovery of America, a real problem was thrust into theological circles. The theologians of the time, applying the principle of the Scholastics that salvation is offered to all men, admitted that implicit faith is sufficient for justification (*Essai Théologique*, p. 86).

The opinions of theologians have differed in regard to the means of salvation suitable for unbelievers. Vestiges of revealed truth found in Sibylline prophecies and borrowings of truth from Scripture on the part of the early Greeks, ceased to be impressive when it was proved that the Sibylline oracles were not authentic and that the Alexandrian Jews had interpolated Greek writings. Theologians then sought a

means of salvation in vestiges of primitive revelation preserved among unbelieving peoples. De Lugo held that it was possible for true religion and faith in the true God to be transmitted by means of family tradition. In the eighteenth century Lecomte held in regard to the Chinese (*Essai Historique*, p. 365)—and Coulau believed likewise in regard to the Persians (*Essai Historique*, p. 368-369)—that implicit faith and hope in the Redeemer had been handed down by means of family traditions. Theologians of the eighteenth century still held that vestiges of primitive revelation might be extant. During the nineteenth century came the rise of Traditionalism. Since then it has been established that the age of man on earth is at least 30,000 years, and theologians have become less confident about maintaining the preservation of primitive revelation. Ethnological facts that seem to point to a basic unity of moral and religious consciousness in the human race (*Essai Historique*, p. 591) are viewed with favor by theologians who now hope that anthropology may help to clarify the situation.

Recently a practical question concerning the salvation of unbelievers has arisen. This question regards the necessity of missions to pagan peoples. If pagans can be saved without the help of the Church, why maintain missions? Hugueny claims that missions are still a matter of spiritual life or death to the pagans. Though the latter may be saved without missions, yet we must fear that the vast majority will not be saved. Glorieux holds that missions offer the pagans a fulness of supernatural life they would not have without their help. The author takes middle ground, holding that the means of grace offered to pagans are only substitutes for the means to be had within the Church. Without the Church salvation is difficult for all, and the attainment of a high degree of sanctity remains still more difficult.

PROBATIO CHARITATIS. Hieronymus Mahieu, S.T.D. Bruges. 1934. Pp. 514.

This is the fourth edition of a work first published in 1910. The writer is at present Vicar General to the Bishop of Bruges, and was formerly spiritual director in the diocesan seminary. The present volume contains in substance the conferences given to the seminarians over a period of years, and is destined primarily for the use of priests and students for the priesthood.

Father Mahieu realizes himself that the meaning of his title *Probatio Charitatis* might not be obvious to his readers; consequently he adds an explanatory sub-title, "Manducatio in Vitam Spiritualem," and makes clear in the preface that his purpose is to treat of charity in its broad sense as identical with Christian perfection, which may be summed up in the love of God and the love of one's neighbor.

After a short introduction on the spiritual life and on charity the author deals briefly in the first part of his work with the necessity and excellence of charity. In the second part, which makes up four-fifths of the book's contents, he takes up the love of God in all its aspects: motives, methods, and means of growing in the love of God. The third and last part, short like the first, contains a treatise of some seventy pages on the love of one's neighbor.

The work is substantial and thorough, and contains the dogmatic bases as well as the moral applications of the principles which govern all spiritual life and growth. Whilst it is made up chiefly of considerations, it constantly suggests, since it is meant to be used for meditation, affections, petitions and resolutions. The author draws largely on Saint Thomas Aquinas and Saint Francis de Sales, and occasionally on Saint Augustine and the author of the Imitation of Christ.

While the book is written in Latin, its style is clear and fluent, with no penchant for unusual words or involved sentences.

DE PERFECTIONE VITAE SPIRITUALIS. Antoine Le Gaudier, S.J. 3 Volumes. Turin. 1934.

Father Micheletti, S.J., has done a real service to those interested in ascetical theology, by bringing out a new edition of a work published for the first time more than three hundred years ago by a French Jesuit who was in his day professor of Holy Scripture and Moral Theology and also Master of Novices. This work might well be called a *manual* of Ascetical Theology, for it is not merely a practical treatise on the spiritual life, like that by Rodriguez, but it also contains the philosophical and theological principles which underlie rules of conduct.

After treating of the nature and degrees of Christian perfection, the author takes up the practice of Christian perfection and deals successively with the desire of perfection, the knowledge of God and of self, the means of perfection, that is, the practice of the virtues, the instruments of perfection, such as, exhortations, direction, prayer, the various spiritual exercises, the use of the Sacraments of Penance and Holy Eucharist, mortification, sanctification of our actions, relations with others. The last part of the work is devoted to the Exercises of Saint Ignatius. In two appendices are printed the author's previously published treatises on the Love and the Imitation of our Lord.

The fact that after three hundred years a new edition should be called for is of itself sufficient guarantee of the lasting value and importance of this book. Modern writers, like Father Tanquerey, have drawn largely on it, and masters of novices of the various religious orders have found it extremely helpful in their delicate task.

It was very difficult to procure copies of this old classic until the appearance of the new edition, and it is to be hoped that the work will now find its way into every novitiate and seminary. Priests who are not repelled by a book written in Latin will find here a mine of information, solid, deep and practical, on almost every topic of the spiritual life. An excellent index is furnished at the end of the third volume.

DOUZE RETRAITES DU MOIS. Marcel Baron, S.J. Maison de la Bonne Presse, Paris. Pp. 363.

In this small volume Father Baron, a French Jesuit, aims at helping persons who are striving after perfection to perform one of the traditional spiritual exercises, commonly called the monthly retreat. A long experience in directing souls has brought home to him the value of this exercise. He gives his readers the benefit of his efforts toward helping others make a success of their day of recollection each month.

In the preface he explains briefly the meaning and proves the importance of the monthly retreat, describes its essential elements, and the method to be followed. Then he supplies elements and prayers for twelve monthly retreats, one for each month of the year. These are gathered round the following subjects: The Blessed Trinity, Our Lord Jesus Christ, The Blessed Eucharist, The Passion, The Holy Ghost and the Interior Life, The Blessed Virgin, Saint Joseph, The Holy Angels, The Holy Apostles, The Church, Spiritual Warfare, Eternity. Under each of these subjects the author gives a meditation, an examination of conscience, resolutions, a list of readings, a preparation for death, and an act of consecration.

The meditations on the twelve important topics mentioned above are based largely on Holy Scripture, the Imitation, and a few standard works on the spiritual life. They will be useful not only for the day of retreat but also for the preparation of sermons. As they are rather long, twelve pages each, and as they contain scarcely more than considerations, they are likely to be used by some less experienced retreatants as mere spiritual reading. The examinations and resolutions, being intended for all classes of persons, priests, religious and laymen, are naturally less direct than they would be were they addressed to one class of persons only. As they are limited to the particular topic designated for that month, they might permit the retreatant to forget that the examinations and resolutions in a monthly retreat must bear on his predominant fault and most pressing spiritual need.

The author does not make it sufficiently clear whether examination, resolution, preparation for death, and self-oblation are each to be per-

formed as a distinct exercise, or whether they are to be united in one. One desideratum not included in this volume is a horarium or better still several such schedules adapted to the various classes of persons.

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, völlig neubearbeitete Auflage von Herders Konversationslexikon. B. Herder Book Co., Freiburg in Breisgau und St. Louis.

Herder of Freiburg has now completed its great undertaking, *Der Grosse Herder*. In the ninth volume the reader finds the topics from Osman to Reuchlin and the illustrations in black and white and in color are maintained at the high standard established in previous volumes. Fifty-two of the longer articles are boxed as indicating more thorough treatment. Here and there, as in preceding volumes, treatment extends from the limits of a simple definition to a searching exposition in a half dozen pages. Nine columns are devoted to Photography; eleven to Protestantism—the last named being the longest article in the volume. The colored plates are of a very high order of merit. Those accompanying the articles on Plants and their Diseases, the Periodic Table of Elements, Hides, and the maps, are most attractive. Limitations of space are in evidence in the brevity with which outstanding men are treated in biographical sketches. This is, of course, unavoidable when one attempts to bring within the limits of a few volumes the high points of human interest throughout all centuries. Everything of human interest from Pony (so rendered in German) to Philosophy, North Pole Explorations and Protestantism is included. The articles on Philosophy, all phases of Psychology, Law, Radio, Reformation, Religious Education, bring the volume very close to the scholarship of to-day.

Volume ten runs from Reue to Sipo. Thirty-three of the articles are set out for conspicuous attention. Among them those on Scholasticism, School and Its Derivatives, Writing and the Development of the Alphabet, the Soul and Röntgen are of very great interest. The two Roosevelts are treated in rugged contrast within the limits of a column. Notwithstanding the severe limitations to which all topics are subjected the treatment of Rome in relation to its history, religion and art is comprehensive. One finds here as would be expected an excellent account of Russia, its institutions, art, religion, literature and language.

The eleventh volume covers the field from Sippe to Unterfranken. Of the thirty-eight articles to which particular treatment is given as indicated a large proportion of space is devoted to problems of Social

Policy and Philosophy, Solidarismus, Social Questions, Socialism, Social Politics, Social Insurance, the State, City Planning, Philosophy and Policies of Punishment, Talking Movies, Clock Making, Universities and related topics. When reading the discussion of Weeds and the conquest of them (illustrated with exceptionally fine color plates) one is reminded of the clever definition of a weed given long since, as a plant whose use has not yet been discovered.

The twelfth volume brings the work to magnificent completion.

One must again and again recognize the courage and idealism that have carried the publishers of *Der Grosse Herder* through the recent difficult years. From every technical and cultural standpoint this gigantic undertaking has been carried on with a quality and thoroughness that show command of every resource of human culture.

LA PHILOSOPHIE CHRETIENNE DE DESCARTES A NOS JOURS. By Joseph Souilhé, S.J. Librarie Bloud & Gay, Paris, 1934. Vol. I, pp. 154. Vol. II, pp. 156.

These two little books are volumes 63 and 64 of the collection issued by the well known Parisian publishers, Bloud et Gay, under the general title of *Biblithèque Catholique des Sciences Religieuses.* The first volume of Father Souilhé's work treats of Christian Philosophy from Descartes to Chateaubriand, and the second is concerned with the philosophy of modern times. The publishers announce that the two volumes constitute a manual of the History of Modern Philosophy from a special point of view. The author has attempted to point out the influence of Christianity on the various modern systems of thought. Father Souilhé directs attention to the fact that his treatment of the subject is quite different from that found in the general histories of philosophy. Some noted philosophers receive but scant attention, whereas the doctrines of second-rate or even third-rate writers are examined more fully. This is due to his especial interest in the religious question in modern thought. Besides, the writer was strictly limited by the general plan of the whole collection of which his two small volumes form a part. Moreover, their content has been determined to some extent by the logical sequence of the earlier volumes. It is apparent that one should not expect a complete exposition of the teaching of even the most influential modern thinkers. Those who know no history of philosophy may experience some difficulty in following the various currents of thought. Those who already have read a general history of modern philosophy will derive more profit from their reading of Father Souilhé's book, for within the restricted compass at his disposal he has quite satisfactorily accomplished what

he had set out to do. Perhaps the most informative chapter of his work is the one in which he describes the spiritualistic reaction in France, the resurrection of metaphysics in Germany, religious philosophy in the English-speaking world, idealism in Italy, as well as Russian mysticism. Those interested in Neo-Scholasticism will be attracted to the last chapter of the work devoted to the renascence of Thomism. There is a very short but select bibliography at the end of each chapter of works mostly in French. One feature of the work which deserves commendation is the detailed index at the end of the second volume.

Literary Chat

P. J. Kenedy & Sons of New York have just published *The Catholic Sunday Missal*. With its thin paper and legible letterpress, it makes an attractive little Mass manual for all the Sundays of the year. The arrangement of this Sunday missal follows the style of the daily missal as edited by Fathers Callan and McHugh, O.P., and published by the Kenedy house some months back. The Ordinary of the Mass appears in both Latin and English, and the Propers in English alone. One of the good features of this new missal for layfolk is the clear way in which it arranges the Mass for the last Sunday of Pentecost. The book is another welcome and gratifying sign that American Catholics are more and more assisting at and praying the Mass, instead of merely hearing or attending the Holy Sacrifice.

The Ecclesiastical Directory of France, published in June of this year (*Annuaire Général Catholique*, P. Lethielleux, 10 rue Cassette, Paris 6), makes a volume of 1750 pages. It will be followed by quarterly supplements to bring its information up to date currently. Those familiar with our own Directory and the many uses that it serves will understand the enthusiasm with which the hierarchy of France welcomed this great compilation which now appears in its second edition. No other publication has ever undertaken an adequate account of the organization of the French Catholic Church, the complete range of its spiritual, social and charitable activities. The publishers have laid the French Church under heavy obligation to them, a debt acknowledged with high appreciation by the French hierarchy.

A sympathetic glimpse into the activity and outlook of a timid postulant is offered in a booklet by Joachim V. Benson, M.S.SS.T., (*A Postulant Arrives*. Holy Trinity Heights, Silver Springs, Maryland; pp. 24). The diminutive size and simplicity of it constitute an attraction which explains that the present is the third large edition.

The Rev. Francis P. LeBuffe, S.J., led by a desire to help in establishing a true Christian attitude toward death and its approach, publishes a translation of prayers for the dying which should meet a cordial welcome. The author tries to emancipate us from the indiscriminate dread of death and to bring out true Christian helpfulness and abiding confidence in the mercy of God that are of the Christian birthright. The booklet furnishes material for illuminating meditations. It may be recommended unreservedly. ("Let us Pray" Series, V. *Prayers for the Dying*, America Press, New York; pp. 64.)

The John Murphy Company of Baltimore maintains its traditional standards in the 1936 issue of the *Ordo*. It has

the approval of thirty diocesan Ordinaries. The lamented Bishop Shahan once asked a colleague whether he had ever thanked the man who wrote the dictionary. He used it constantly, but never thought of thanks. This might be said about the making of the *Ordo*. Endless labors are hidden behind its placid pages. We take its guidance for granted and give no thought to the labors that produce it.

When Father Joseph McSorley, C.S.P., gave us *The Sacrament of Duty* he produced a helpful little volume whose insight and style gave the work much charm. A new and enlarged edition has just been brought out by P. J. Kenedy and Sons, New York.

Father Henricus a S. Teresia, O.C.D., has written a doctrinal dissertation to set forth the teaching of St. Thomas regarding the ultimate constitutive of the sacrificial rite, namely the sacrificial immolation. (*Notio Sacrificii in Communi in Synthesi S. Thomae.* Collegium Internationale SS. Teresiae a Jesu et Joannis a Cruce, Romae.) In order fully to examine the nature of sacrifice, he considers sacrifice in the general synthesis of the acts of religion. Therefore he compares *Secunda Secundae*, Qq. 81-91, with other parallel places.

In the first part of his work he investigates the state of the question in St. Thomas's time, namely the teaching of those authors who exercised either a direct or an indirect influence on St. Thomas. After having examined St. Augustine, Hugo of St. Victor, P. Lombard, Alexander of Hales, St. Bonaventure and S. Albertus Magnus on this question, he concludes that for these authors "to immolate" and "to sacrifice" are synonymous terms.

In the second part he concludes by giving the definition of sacrifice which results from the synthesis of St. Thomas, namely: "an exterior act of the virtue of religion, by which through a legitimate minister a sensible thing is immediately offered to God, there being at the same time some *change* effected in that thing . . . etc." There was a real change, he concludes, in the Old Testament sacrifices, but both the general synthesis of St. Thomas and his doctrine regarding the sacrifice of the Mass allow of a merely representative change. It is interesting to observe the author's conclusion that immolation is, according to St. Thomas, of the essence of the sacrifice and that it (immolation) has latreutic significance.

Father J. B. Chabot's *Littérature Syriaque* forms part of the Section on Christian Literatures in the larger collection of "Bibliothèque Catholique des Sciences Religieuses". (Bloud and Gay, Paris. Pp. 160.) In the present work the author does not intend to supersede the more detailed and technical treatments written for specialists; he writes for the ordinary cultured reader. He aims to give a résumé of the richest of the Oriental literatures and to indicate where the historian, exegete, theologian can find material for their fields.

As is to be expected from one of the greatest scholars in the field of Syriac, Dr. Chabot has done the work admirably. He is perfectly acquainted with everything that has been written and his familiarity with the texts themselves enables him to give in a compact form more information than could be found even in larger works. In a few clear and well-chosen words he characterizes each period and each author. His little work is commended as a model to be followed in all such studies.

La Faillite Initiale de Protestantisme, by Canon Marchand (Pierre Téqui, Paris, 1934; pp. 258) is so written as to be understood by the Catholic layman. Its purpose is to set forth the internal contradictions of Protestant doctrines, contradictions that make Protestantism illogical. These contradictions, the author shows, are basic, or rather there is one fatal principle of contradiction at the base of Protestantism, viz. its denial of authority. The author traces how Protestantism has developed from this principle since the time of its founders, until now, it is said, not five out of a hundred ministers admit the divinity of Christ.

Books Received

THEOLOGICAL AND DEVOTIONAL.

INSTITUTIONES THEOLOGIAE MORALIS. Vol. ii. Theologia Specialis: Pars 1. De Virtutibus Theologicis. Pars II. De praeceptis Decalogi. Pars III. De quibusdam Ecclesiae praeceptis. P. Seraphinus A Loiano, O.M.Cap. Casa Editrice Marietti, Torino. 1935. Pp. 689. Prezzo, 25 lire.

ST. PAUL (Verbum Salutis viii) Les Epitres de la captivité (Collossiens, Philemon, Ephesiens, Philippiens). Traduction et Commentaire par J. Huby, S. J. Gabriel Beauchesne et ses Fils, Paris. 1935. Pp. 376. Prix, 24 fr.

INSTITUTIONES IURIS CANONICI AD USUM UTRIUSQUE CLERI ET SCHOLARUM. VOL. IV. De Delictis et Poenis. Casa Editrice Marietti, Torino. 1935. Pp. 680. Prezzo, 30 lire.

LE DIVIN RÉDEMPTEUR. Étudié à l'école de Marie. Par F. Le Texier, S.M.M. 1935. Pp. 151. Prix, $0.50. Le Père F. M. LeTexier, Provincial de la Campagnie de Marie, Dorval, Quebec.

SPECULUM MONACHORUM. Cura et studio cuiusdam monachi Congregationis Sancti Petri de Solesmis denuo editum. Venerabili Ludovico Blosio. Casa Editrice Marietti, Taurini. 1935. Pp. 85. Pretium, 2 lire.

JOANNIS LUDOVICI VIVES COLLOQUIA. Nova editio et emendatior. Blasio Verghetti. Ex Officina Libraria Marietti, Taurini. 1935. Pp. viii—200 Pretium, 5 lire.

OF DIRTY STORIES. By Daniel A. Lord, S.J. The Queen's Work, St. Louis, Mo. 1935. Pp. 32. Price, $0.10.

ALONG SUNLIT TRAILS. Stories of Human Interest about Our Great Southwest. Foreword by the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne. Society of Missionary Catechists, Victory-Noll, Huntington, Ind. 1935. Pp. 24. Price, 10 cents.

VIRGIN MOST POWERFUL. By the Rev. Martin A. Beehan, LL.B. P. J. Kenedy & Sons, New York City. 1935. Pp. xv—158. Price, $1.00.

THE ASCENT OF CARMEL. By the Very Rev. Lawrence C. Diether, O.Carm. Carmelite Press, Chicago, Ills. 1935. Pp. 128. Price, $1.00.

L'ANIMA DI PIO DECIMO. Fr. Vittorino Facchinetti, O.F.M. Società Editrice Vita e Pensiero, Milano. 1935. Pp. xix—429. Prezzo, 6 lire.

PROGRESS THROUGH MENTAL PRAYER. By the Rev. Edward Leen, C.S.Sp. Sheed & Ward, Inc., New York City. 1935. Pp. x—276. Price, $2.50.

LEARNING MY RELIGION. Primer & Book 1. By Rt. Rev. Monsignor M. A. Schumacher, M.A., and Sister Mary Imelda, A.B. Benziger Brothers, New York City. 1935. Primer, pp. 62. Price, $0.12. Book 1, pp. 114. Price, $.24. Cloth, $0.56.

MARIE DE L'INCARNATION. Ursuline de Tours et de Quebec. Essai de psychologie religieuse. Par Paul Renaudin. Bloud & Gay, Paris. 1935. Pp. 340. Prix, 36 fr.

THE ROMANCE OF CHARITY. A Brief Story of the Little Sisters of the Poor. By the Rev. Augustine Studeny, O.S.B. International Catholic Truth Society, Brooklyn, N. Y. 1935. Pp. 55.

THE OUR FATHER IN GETHSEMANE. By the Rev. Francis P. Donnelly, S.J. William J. Hirten Co., Inc., New York City. 1935. Pp. 147. Price, $1.00.

A LITTLE CHILD'S FIRST COMMUNION. By Mother Margaret Bolton, R.C. St. Anthony Guild Press, Paterson, N. J. 1935. Pp. 44. Price, $0.10 per copy.

DAILY PROGRESS IN RELIGIOUS VIRTUES. Brief Consideration for Nuns for Every Day of the Year. By the Rev. John Pitrus, S.T.D. Immaculate Conception Convent, N. Burritt St., New Britain, Conn. 1935. Pp. 320. Price, ——.

THE WAY OF THE CROSS. For a companion of Jesus. By the Rev. Emil Becker, S.J. Translated from the French by the Rev. Francis L. Filas, S.J. Loyola University Press, Chicago, Illinois. 1935. Pp. iv—18. Price, 3 cents per copy.

LITURGICAL.

CATHOLIC LITURGICS. By the Rev. Richard Stapper, S.T.D. Translated from the German by the Rev. David Baier, O.F.M., S.T.D. St. Anthony Guild Press, Paterson, N. J. 1935. Pp. x—369. Price, $3.00.

TRACTATUS DE RUBRICIS MISSALIS ROMANI. August Croegaert. H. Dessain, Mechliniae, Belgium. 1935. Pp. 249. Pretium, Belgas 5.60.

THE CHURCH AND THE CATHOLIC. Together with THE SPIRIT OF THE LITURGY. By Romano Guardini. Sheed & Ward, New York City. 1935. Pp. 211. Price, $2.00.

PHILOSOPHICAL.

CATHOLICISM, PROTESTANTISM AND CAPITALISM. By Amintore Fanfani, Lecturer in Economic History, University of the Sacred Heart, Milan. Sheed & Ward, Inc., New York City. 1935. Pp. 224. Price, $2.00.

RELIGION AND THE MODERN STATE. By Christopher Dawson. Sheed & Ward, Inc., New York City. 1935. Pp. xxii—154. Price, $2.00.

FAITH AND REASON. By Austin G. Schmidt, S.J., and Joseph A. Perkins, A.M. Foreword by Francis B. Cassilly, S.J. Loyola University Press, Chicago. 1935. Pp. 316. Price, $1.00.

LE PRÉCEPTE DE L'AUMÔNE CHEZ SAINT THOMAS D'AQUIN. Par le R. P. Léon Bouvier, S.J. Studia Collegii Maximi Immaculatae Conceptionis, Montreal, Canada. 1935. Pp. xvii—191. Price, $1.50.

PUBLICAZIONI DELLA UNIVERSITÀ CATTOLICA DEL SACRO CUORE. SERIE SECONDA: SCIENZE GIURIDICHE. VOL. XLIII. CRISTIANESIMO E DIRITTO ROMANO. Belchiorre Roberti, Emilio Bussii, Giulio Vismara. 1935. Pp. 406. Prezzo, 25 lire. VOL. XLIV. FORMAZIONE E SVILUPPO DELLA DOTTRINA DELLA INTERPRETAZIONE AUTHENTICA IN DIRITTO CANONICO. Orio Giacchi. 1935. Pp. 76. Prezzo, 5 lire. VOL. XLVII. INTORNO AL CONCETTO DE DIRITTO COMUNE. Emilio Bussi. 1935. Pp. 86. Prezzo, 8 lire. Società Editrice "Vita e Pensiero", Milano, Italy.

PUBLICAZIONI DELLA UNIVERSITÀ CATTOLICA DEL SACRO CUORE. SERIE DODICESIMA: SCIENZE ORIENTALI. VOL. I. HITOPADECA. IL BUONO AMMAESTRAMENTO. Testo, versione e note a cura di Ambrogio Ballini. Società Editrice "Vita e Pensiero", Milano, Italy. 1935. Pp. 175. Prezzo, 30 lire.

PUBLICAZIONI DELLA UNIVERSITÀ CATTOLICA DEL SACRO CUORE. SERIE QUARTA: SCIENZE FILOLOGICHE. VOL. XIX. TEOFILO D'ALESSANDRIA. Dott. Giuseppe Lazzati. Societa Editrice "Vita e Pensiero", Milano. 1935. Pp. 111. Prezzo, 10 lire.

CIRCULUS PHILOSOPHICUS SEU OBIECTIONUM CUMULATA COLLECTIO IUXTA METHODUM SCHOLASTICAM. VOL. II. ONTOLOGIA. Caesare Carbone. Casa Editrice Marietti, Torino. 1935. Pp. 600. Prezzo, 18 lire.

GOD'S AMAZING WORLD. By Dr. Tihamer Toth. P. J. Kenedy & Sons, New York City. 1935. Pp. 184. Price, $2.00.

HISTORICAL.

L'ANNUAIRE GÉNÉRAL CATHOLIQUE. Clergé, Communautés, Enseignement, Oeuvres en France. Ouvrage approuvé par leurs Eminences les Cardinaux Lépicier, Liénart, Verdier, par de nombreux Archevêques, Evêques et personnalités catholiques. Préface d'Henri Reverdy. P. Lethielleux, Paris. 1935. Pp. 1700. Prix, 96 francs.

A HISTORY OF THE CHURCH. BOOK II. The Church and the World the Church created. Augustine to Aquinas. By Philip Hughes. Sheed & Ward, New York City. 1935. Pp. 517. Price, $4.00.

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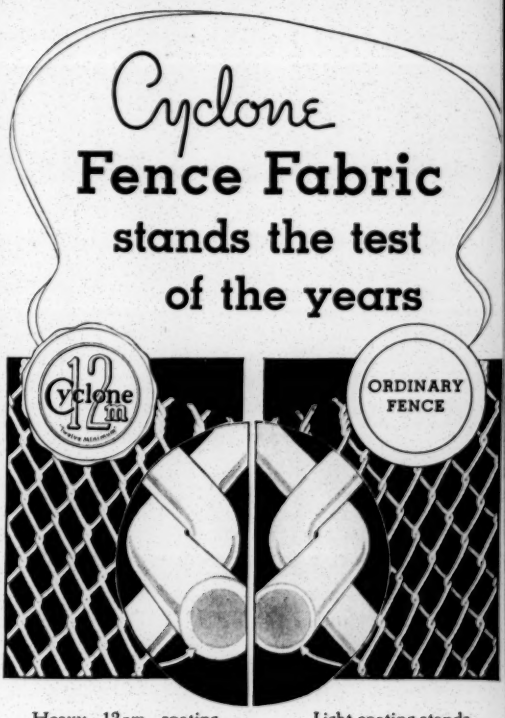

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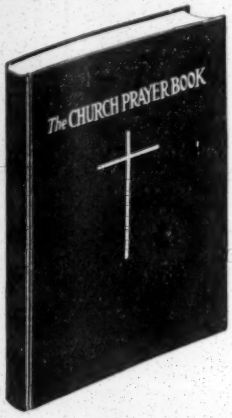

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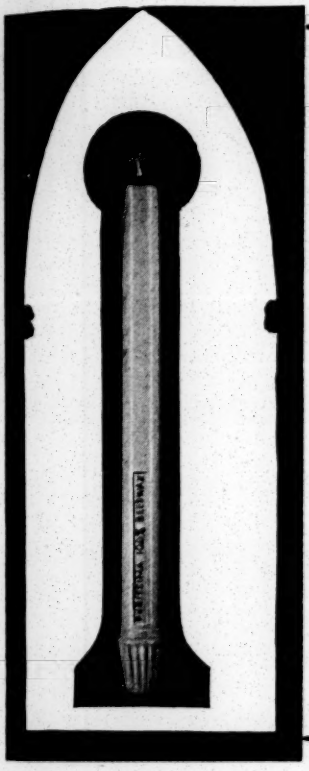

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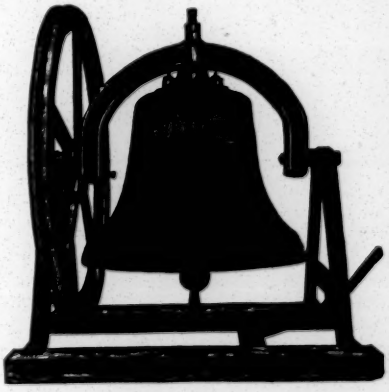

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